

The AMERICAN MISSIONARY

JANUARY, 1912



EXTEMPORIZED INDUSTRIAL SHOP IN SOUTHERN MOUNTAIN SCHOOL

PUBLISHED BY

THE CONGREGATIONAL HOME MISSIONARY SOCIETY
THE AMERICAN MISSIONARY ASSOCIATION
THE CONGREGATIONAL CHURCH BUILDING SOCIETY
THE CONGREGATIONAL EDUCATION SOCIETY
THE CONGREGATIONAL SUNDAY SCHOOL & PUBLISHING SOCIETY
THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

THE AMERICAN MISSIONARY

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Issued Monthly, at fifty cents per year. Five cents a copy.
 Clubs of five or more—25 cents each. Clubs totalling one-fifth of the gross membership in the church, according to the last Year Book—
 15 cents each.

All magazines sent to individual addresses.

Advertising rates upon application.

When a change of address is requested both the old and new address should be given and notice of change should reach us by the 20th of the month previous to the issue on which the change is to take effect.

The office of this magazine simply has charge of the subscription list. Communications on any other subject should be addressed to the different societies concerned.

Address other communications and make remittances payable to

THE AMERICAN MISSIONARY

289 Fourth Avenue, New York.

Entered at the Post Office at New York, N. Y., as second-class mail matter,

THE AMERICAN MISSIONARY

VOL. LXVI.
NO. 1.

JANUARY, 1912

NEW SERIES
VOL. 3. No. 10

"A Happy New Year" to all the readers of THE AMERICAN MISSIONARY! May the sunshine of life drive out the shadows, flood the pathway of your journey with radiant joy, and gild your trials with the light of hope. May the church you belong to have a year of marked prosperity and usefulness. And may the Kingdom of God win new victories and make more splendid advances than ever before.

Of course we know very well that our happiness in this New Year will depend very much upon ourselves. If we make the most of life whatever our circumstances, if we "do the best and leave the rest," if we face difficulties with courage and resolution, if we push the work of the Master with earnest effort, if we cherish His spirit of brotherhood, sympathy and self-sacrifice, we shall go far to ensure a Happy New Year.



The attention of pastors, church treasurers, and others concerned is called to January 16, 1912, as the date after which the treasurers of the missionary societies cannot report to the Year Book of 1912 contributions sent them for the year 1911. This date applies to the receiving of contributions at the district or state office of a society as well as the central offices. All 1911 contributions sent after January 1st and before January 16th should be marked *for the year 1911*. Here is your chance to make a final cleaning up for your 1911 apportionment record.



We continue to receive letters of hearty appreciation, showing the high opinion which the writers entertain of our magazine. The former Moderator of the National Council, Hon. T. C. MacMillan, of Chicago, says: "It is increasingly interesting, informing and inspiring."

A lady in Connecticut writes: "I value the magazine, especially when the magazine in its present form gives us so much for so small a sum."

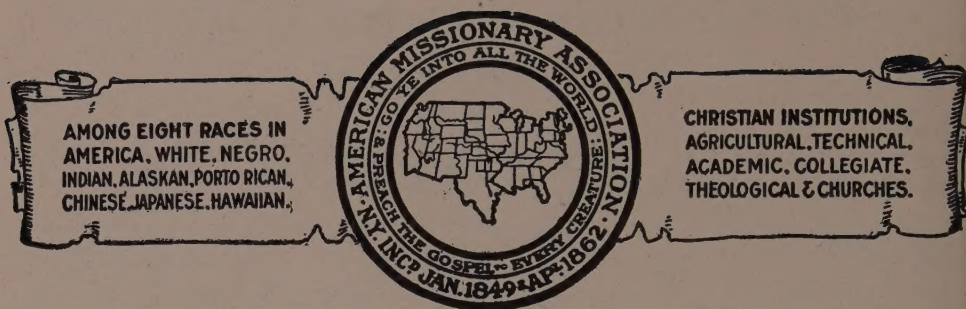
Another lady in Michigan says: "I have no idea of getting along without the magazine. It is fine, full of interesting and helpful articles, and I think Congregationalists have reason to be proud of it."



A Wisconsin pastor writes: "THE AMERICAN MISSIONARY is 'multum in parvo,' 'ne plus ultra' and 'e pluribus unum!' It is the greatest output for fifteen cents that ever came from a printing press. Count on our church for sixty-four and four-fifths subscribers. I am going to get under the four-fifths myself!"



A dozen clubs, varying from 23 to 118 members, respectively, have recently sent in 760 subscriptions at the rate of fifteen cents each for clubs equaling one-fifth the total membership of the church. They represent eleven different states.



OFFICE, 287 FOURTH AVENUE, NEW YORK.

Honorary Secretary and Editor, A. F. Beard, D.D.; Corresponding Secretaries, Charles J. Ryder, D.D.; H. Paul Douglass, D.D.; Treasurer, Henry W. Hubbard; Secretary of Woman's Work, Miss D. E. Emerson; District Secretaries, Rev. George H. Gutterson, Congregational House, Boston, Mass.; Lucius O. Baird, D.D., 19 So. La Salle St., Chicago, Ill.; Rev. George W. Hinman, 21 Brenham Pl., San Francisco, Cal.; Field Representative, Mrs. Ida Vose Woodbury, Congregational House, Boston, Mass.

NINETEEN HUNDRED AND TWELVE

WE salute our readers, and our fellow workers who are engaged in the spirit and service of the Master, with our New Year's Greetings.

The old year has gone with its hopes and the New Year is before us with its promises. Days have been bright, and days have been dark; we have had hearts filled with thanksgiving and our heads with anxiety and care; and in all the days, we have been comforted—when we could not be cheered—by the assurance of His presence and love who said, "I have come that ye might have life, and more abundantly." This is strength and courage, and with this message of our Lord we go forth to meet what the New Year may have in store for us.

The noble devotions of those who are teaching in our schools and those who are pastoring our churches are our New Year appeal to Christians who are praying for the coming kingdom of our Lord. We hope that the New Year will be one of great faith and benevolence. We hope also that the ministers and the churches which we are sustaining will be of good courage and be able to appropriate the text that "faith and patience inherit the promises." We sympathize with those who have many demands upon their patience and many reasons for an unflinching faith. The "Congregational Way" asks for a degree of intelligence and a possession of thoughtful character to which many of our pastors find feeble response. Having done the will of God there is need of patience. May the New Year be very fruitful for our Pastors and Teachers.

The forces of the A. M. A. are widely scattered, but we are of one mind and one heart with the glad-tidings which we take with us into the New Year.

"If happiness has not her seat
And centre in the breast,
We may be wise, or rich or great,
But never can be blest.

No treasures nor pleasures
Can make us happy long;
The heart, aye, is the part, aye,
That makes us right or wrong."

GOOD WORDS FOR THE A. M. A.

"Wherever an Indian to-day is entering upon his long-deferred heritage of American citizenship, and is still a pagan, there by his side, beckoning us on, we may see the Christ. Among the perpetual snows of Alaska, where the miner and the whaler have brought death and degradation to the native, the Christ has gone before and calls to us to follow with His gospel of life and uplift. Wherever a Chinese or a Japanese is facing contempt and injustice in our country and is tirelessly laboring that he may return to his own country and tell his people that material gain is the only good which they can realize here, there the Christ is eagerly beckoning us on, that we may help these people before they depart. Wherever a Porto Rican or a Hawaiian, worn and heartsick by reason of his experience with an incomplete and partial Christianity, comes to Jacob's well to draw water, he there finds the Christ who is ready to give him an ever-satisfying draught from the water of life, and who says to us, as He said to the disciples of old, 'Lift up your eyes, and look on the fields; that they are white already unto harvest.' When there is a possibility, by coming to the aid of the Hawaiian Evangelical Association, of making Hawaii, which is soon to be dominated by Asiatics, the Christian key of Asia, do you think that Christ could sympathize with our thought of retrenchment? When every county in every southern State has in it Negro men and women of Christian character, of industrious habits and of trained minds, can we believe that the Christ is not a friend of the Negro race?

"If there is one truth which is certain in the moral world to-day, it is that the Christ has led the way in every sacrificing endeavor in behalf of one of His despised little ones. THE AMERICAN MISSIONARY ASSOCIATION, as it gives us the opportunity of responding to the call of present opportunity and need, gives us the royal privilege of making vital in this world the leadership of our Lord and Master."

(Pilgrim Quarterly.)

TESTIMONY WORTH WHILE

Thomas C. MacMillan, LL.D.

MORE than ever has the work of the American Missionary Association impressed me, both as to its nature and extent, and its present aspects and its future. I am also impressed by the character of the agents and agencies that have been, and are, employed in the A. M. A. work. During the recent anniversary gathering we had, a better and broader vision came to me than ever before, that the work is at once deeply cultural and structural and that the workers comprehend their deep responsibility and appreciate their high privilege. I feel more than ever the

nobility of these workers and their service, and the increasing importance of raising up a distinct body of leaders among, and of, their own brethren who are and must be the savers of the races of whom they are parts, and partners.

Then, too, I have often felt in recent years, that it would be a great thing, both for our A. M. A. work and the workers, and for the vast field in which our largest and most important A. M. A. enterprises and institutions are situated if we might hold an anniversary at some southern center, like Nashville or At-

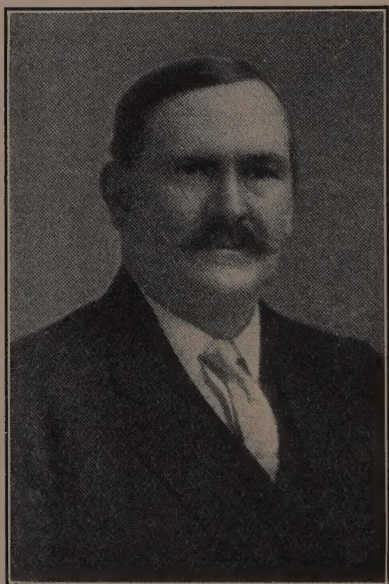
lanta. What a revelation it would be to our attending constituencies; to our representatives on the fields; to the people whom we hope to help; and, not the least, to the white people of the South, to whom a northern Congregationalist is unknown, or a thoroughly misunderstood and misjudged person. If we could assemble any considerable number of our northern supporters down in the southland, the

response from them in contributions and sympathy would, I feel assured, be incomparably greater than we have ever conceived possible.

I am deeply concerned as to the future of our work in the South—its vastness, its variety, its present needs and its successes, with the lack of understanding among our northern people of the necessity of permanent endowments to maintain it.

REV. JAS. F. CROSS—MISSIONARY AN APPRECIATION

By Rev. L. E. Camfield, South Dakota



REV. J. F. CROSS

“OH, Frank, must you go? The thermometer is down to zero, I fear a storm. It does not seem right that you should go on building that church in weather like this.”

“Yes, dear, I think I ought to go. I know it is a long, cold drive and winter weather is not just suited to building work, but the completion of the church means everything to the Indians of that camp. There is not a well built home along their creek and the church will be the one place of

warmth, and cheer and comfort for them this winter. Yes, I must go.”

There was a lowering cloud in the northwest, but the roads were good, the ponies swift and enduring, and by nightfall our missionary, 35 miles from his warm, cheerful fireside, was chopping holes in the frozen ground to drive his tent stakes. In this tent he lived during those cold December days with the mercury dropping to 20° or more below zero, while with his native helpers he pushed the completion of their church.

This would be not only their place of worship, but also their school, their social center, and thus, the hopes of the missionary would be realized.

Building a church 60 miles from the railroad, in such weather, with the help of unskilled native workers was a hard school, but our missionary thought it paid.

In no other way could the money appropriated by the missionary society have covered the cost of the building. Besides the native pastor, and helpers, the whole camp had been daily companions or visitors as the work went on. Many useful lessons in building, in making camp in winter weather, and in caring for the ponies had been taught.

There had been Bible reading and teaching and praying in the tent. The Christians of the camp did not exceed a score, but this handful had had a

new light break in upon their souls as the missionary held unwavering to his task in such bitter cold.

Some have the gift of tongues—such pulpit and forum call; some have the gift of teaching—such school and platform call; some have the gift of doing things—such business and industry call.

Possibly our missionary would never have been counted a pulpit orator, yet, he had rare powers of description, of contrast and climax, of simile and metaphor. The call to preach moved and held him. He would have made a strong teacher, in history, in economics, in Bible and literature. His painstaking mastery of detail was marked and his appreciation of moral and religious causes keen and discriminating.

He would have made a successful business man, a powerful captain of industry. He was unfailing in resources, practical in everything he undertook.

His life among the Indians was the simple life of Christian service—a life of seed sowing. His rare gift of friendship made him welcome in the homes of the Government Indian School teachers. By winning their hearts and inspiring them with something of his own zeal for the uplift of the Indian he multiplied himself. The Indian was to him a brother man; the outward differences of language, dress and mode of life did not hinder him in unfailing appreciation of those qualities of mind and heart native to the Indian upon which the enduring foundation of gospel truth could be built.

The traditional enmity between the missionary to the Indian on the one hand and United States Indian Agency officials and post-traders on the other hand was ignored by him. He wanted to be their friend and inspire them with his own faith and ideals for the Indian, but he would fight them relentlessly when they failed to grant to the Indian, justice and righteousness. When he fought the exploiting white man, he fought in the open. Sure of his facts, he compelled the guilty to

face their record. Some feared, some loved, all respected him. Their respect takes on strange expression to our ears when one of their number declares with profane emphasis that Mr. Cross was too good a man to be a preacher.

Not many churches, not many converts could be counted for the Rosebud Mission after nearly twenty years of toil and effort. Some might ask, "Did it pay?"

Did it pay Mary to keep the strange saying about her divine Son in her heart? Did it pay Monica to follow the wanderings of brilliant wayward Augustine with daily prayer? Did it pay the mother of the Wesleys to so patiently train and teach her unresponsive boys? Did it pay the Master to leave the multitudes and go with the twelve apart?

After all, the best of us touch but a few lives deeply, and if we are to believe the men of the Rosebud Reservation both white man and red man, Mr. Cross touched men, not superficially in the outward conventions of social or even religious life, but deeply in the secret chambers of their hearts.

Such was the school of experience that prepared him for the difficult and heroic work of the Alaskan Mission at Wales.

The pulse quickens and hero worship enthalls when we read of Grenfell and his humanizing evangel on the Labrador coast. But remember Grenfell's people have been for many years in contact with Christian civilization; the people of our missionary were just emerging from pagan savagery. Grenfell's work was in the latitude of England, Germany, Russia, Canada, with compensation of summer heat and verdure, of open seas, and touch with the world beyond. The work of Cross was on a bleak storm beaten cape covered by the Arctic circle with less than four months of open waters. Grenfell's people have the best fishing waters of the world open to them for a working season. The Eskimos of our missionary have a

single uncertain run of walrus and seal for the year's livelihood.

To save his people from starvation, our missionary must become at once an expert in gathering together and handling the mission herd of Reindeer. A strange perverse animal—half wild, half domestic to be reconciled to a strange half wild, half human people by a man wholly without experience with either.

But the grace of God is sufficient for the life that is hid with Christ in God. Manager of the herd, hunter, fisher, builder, banker, postmaster, doctor, teacher, preacher, he brings order out of chaos with the herd, solvency out of bankruptcy with the mission, confidence out of despair in the annual hunt, Christmas cheer and brotherly kindness into the life of the village and gathers in church and prayer meeting for worship and instruction the entire population of the village.

Nature so benign and helpful in our teaching here mocked him there. What could his people understand of

the rising and setting of the sun, of the morning and evening sacrifice, of noon day heat, of green pastures and quiet waters, of seed time and harvest, of vineyard and olive tree, of the tree and flowering shrubs? Of perils of waters, of perils of storms, of perils of cold, of perils of wild beasts, of perils of wild men, of perils of race prejudice and revenge, of perils from within through torturing loneliness, how can we know what these meant to him?

We thank God for the unfailing love and care that kept him, and as we know the brave stout hearted missionary, we remember the courage of the daughter Helen, braving 4,000 miles of trackless waters that she might for a season cheer and help her father. Also we remember with tender sympathy the brave wife with loyal devotion, uncomplaining suffering and unshaken faith counting the long weary years of separation gain that she might inspire and sustain her husband in his heroic task.

Every sincere utterance of the soul, every testimony faithfully borne to a personal conviction is of use to some one and some thing, even when you know it not. We must have faith in truth. We must seek the true and spread it abroad. We must love men and serve them.

Amiel's Journal.

There are said to be about 300,000 Indians, scattered in twenty-six States, and speaking, some two hundred and fifty distinct dialects in the various tribes.

We are most interested in the Dakotas or Sioux as it is among this people chiefly that our A. M. A. work lies. The Dakotas now numbering 35,680 formerly occupied a large portion of country between the Great Lakes and the Rocky Mountains, but are now mostly on reservations, and are included under twelve agencies.

The characteristics of the Indians differ with the different tribes, but in common, they have the universal texture and black color of the hair and the peculiarity of speech by which they often express their thoughts in one

long bunch of words containing sometimes from ten to fifteen syllables. While it is true of most of them that they are a silent, dignified race, there are exceptions. The Navajoes, for instance, have a keen sense of humor and show both pleasure and amusement in the smiles that shine in their eyes and light up every feature of their faces. But whatever their tribal differences, we soon learn through our contact with them in mission work that they share our common humanity, that they have the same loves and hates, the same hopes and fears; and that, as has been well said, the Indian is simply the white man without the veneer of civilization.

—LUCIA M. CANNON.

NOT NEGRO CHURCHES, BUT CHURCHES

NOT A PROBLEM, BUT AN OPPORTUNITY. NATURE IS COLOR BLIND.
SUNDAY THE KEY TO THE LABOR QUESTION IN JAMAICA.
AN ISLAND IMMUNE FROM NEGROPHOBIA.
JUDAH SHALL NOT VEX EPHRAIM. THE LADDER UP WHICH
THE PURITAN HAS RISEN.

By Rev. James L. Hill, D.D.



BOTANICAL GARDENS AT CASTLETON, JAMAICA

COLUMBUS on discovering the Gem of the Antilles exclaimed, "Santa Gloria!" but the natives say "Jamaica," which means "The Land of Fountains." Only two islands in the world, it is said, equal it in beauty. Java and Ceylon. Jamaica might be the original Garden of Eden, except for the lack of apple trees. The only way to describe the climate is to think of perfection. In my memory gallery is the vivid picture of an Isle of Rest, which has no succession of seasons, but each morning ushers in a perfect day in perfect June, where frosts are unknown, and where the coconut trees have no fixed seasons for blossoming and fruiting, but where orchards bloom and yield their ripened harvest at the same moment in an uninterrupted "good old summer time."

A single night's frost would annihilate almost the entire vegetation of Jamaica. About us are the happy-hearted children of the sun, black as Erebus. "Good-mawning, Honey," is the salutation from the Jamaica women, who are joyous and buoyant and interesting. They seem to have, all of them, perfect health and good spirits. I wondered where the invalids were. If health is our greatest blessing, next to our holy religion and a good conscience, what would not a myriad of American women give for their Jamaica sister's possession of high spirits, health, and a spontaneous flow of language, that seems to come from a happy, artless heart! These daughters of Ham are stalwart and soldier-like in their personal carriage. They are as erect as statues, have a step as

elastic as a race-horse, carry the head with natural grace, and move with a firm, solid stride that means both strength and beauty. This uprightness of figure and this swinging gait are developed under the universal custom of bearing all their burdens on their heads. In the morning, on market-day, they came in like a flood, and later, they receded like the ebb. Some one has said that man was the principal object in creation, and woman, being made from a rib, was a side issue, but it is not so in Jamaica. The tread of the statuesque maidens, as the Scripture says, "black, but comely," seems muffled, as nothing is addressed to the ear but the gentle pattering, patter of their bare feet upon the smooth road. Their shoes, when worn, move, from habit, toward the church. The same young women that, in rather sketchy clothing, were bearing their head-loads on Saturday, are bravely dressed up the next day, for they live for Sunday, and fill their churches as we do not, particularly on Sunday nights. This is their most formative characteristic, and their faces look radiant when they speak of Sunday or even think of it. Their desire to appear well at public service is the chief incentive to the work and economy of the week. More money is spent on the adornment of the person than in the gratification of the appetite. What a market for American goods will be made when all our sable friends appear in reasonably, comely attire on week days, as well as Sundays, and when, instead of keeping house in a nutshell, they begin to enlarge and furnish their dwellings. Negroes in the South and in the islands and in Africa are the greatest potential market in the world to-day. The building up of wealth follows a sharpening of the intellect. All little innocent blacknesses, as Charles Lamb called the London sweeps, are arrayed through the week in about such apparel as we associate with the Prodigal Son at the time of his return to his father's house, there being hardly cloth

enough in their garments to make borders for the holes. It is not true in Jamaica that clothes make the man, the Sabbath excepted. This is a sun-blessed land, where the Negro question is settled, or where it simply does not exist. There are so few whites that their number is insignificant as regards the ordinary run of things on the island, and so no distinctions are obtruded. The white people do not draw the color-line, and, of course, the others do not. There are no Negro churches, and yet, all the worshippers, in any one of them, will be blacks, save a bare half-dozen whites. Taking the island, together, most of the ministers are black; and yet, the white preachers in Kingston, the capital city, have black congregations, the few white worshippers being scattered, like polka dots, pretty evenly among all the congregations. With almost an entire absence of other places of meeting, the church is the centre of even their social life. The pastor is an unique individual, and is a bureau of information, being besieged with questions, is the advisor of his people, a referee on matters of grave importance, a peace maker, and a herald of civilization. The natural religious instincts seem strongest in colored people, and they have, in the United States, more members of the Christian Church, proportionately, than any other. They make grand audiences. Here are youth and life and song and great numbers and faith unmingled with doubt. This capacity for religion carries the promise and prophecy of great development, unless we abandon the missionary method at home and abroad, and remove the ladder up which the Puritans have risen in the world. Association with these exiles of Ethiopia reveals the reason that the ark, the lion's den, the wedding garment, the marriage supper of the Lamb, the fitness of the dress on the resurrection morning, and everything that relates to the transit from this world to the next, have impressed themselves so indelibly upon their minds. They are



THE JUBILEE MARKET AT KINGSTON, JAMAICA

an imaginative race, and, too, they have not derived their religious ideas from the written Word, nor from studying the pages of the Inspired Volume, but from their preachers and they remember best the realistic, the picturesque, on the principle that it is the illustrations "the bears" in a sermon that alone make it impossible for ministers to repeat it without its being recognized. It was finely suggestive to have the brakeman, a fine human form cut in ebony, open the door of the car and shout "Porus, Porus," named, of course, after one of the deserters in Columbus's own crew, who, losing faith in the king of discoverers, set out, on the island, to shift for himself. In taking the census, and everywhere, three tints are recognized; black, colored, and white; and those that are nearly white are, by law, classed as white. Here are American cars, but black conductors and brakemen and engineers. Who is jarred by colored trainmen, colored baggagemen and conductors? In a market, what difference does it make whether the supplies have come from a white or a colored farmer? If a black gardener has a better article, the hotels—and they have the money—will turn to him, and so will the poor people, if he has a real reason why patronage should be turned his way, and so his business will grow. The forces of nature are color-blind and show no favor to black or white, as such. A black man can raise as much from the soil as can the whitest white man. Nature has no race prejudice, and does not ask a person his color. The soil is like folks, the more you love it the more it loves you, whether white or black. Nature's principle, if observed, would give a colored man the advantage of a good location, if he deserves it, which, in some latitudes, is denied him now, keeping him from the best streets, when any business in any city, no matter how well manned, will fall into decay in a poor location, such as a colored man, for the sole reason that he is colored, must

take. Nature's principle, too, would make him feel, if arrested and punished, that he is not an object of persecution and proscription, and would cause him to discriminate between himself and his vices. Accentuating the distinction between right and wrong, and not the lines of racial descent, would break the force of the infamous maxim, that all Negroes are blood brethren and that they must not do anything against their color, even if it is found on the wrong side. But evolution is patient and the door of reform is never closed. It is not fair to judge any people *en bloc*. The colored people of Jamaica are more contented and happy than those of their race in this country, and yet, no friend of American Negroes would advise them to go to Jamaica, for in forty-eight years of freedom here, more progress has been made than in the seventy-three years since emancipation there. For example, in Jamaica, seventy-five per cent. of the colored children are not called to keep the commandment, Honor thy father, for the reason that so large a majority of them can say, as the gifted Booker T. Washington does, "I do not know who my own father was. I have no idea who my grandmother was." Our schools and teachers are fast displacing the idea that morality and religion, like the Jews and the Samaritans, have no dealings, one with the other. A short residence among the colored people reveals that they do not think that our Negro colleges should be put under the control of teachers and trustees of that race, which, neither before nor after emancipation, could be left to itself. The Universities for colored youth exhibit relatively and exactly the position and the duties of each race and show practically what we believe will be the solution of the race problem. In treating of this matter, however, we ought never to use the word problem; but opportunity, for what we call a great problem is a great opportunity. White men are by nature pioneers, and have

taken up arms and obtained, at a great price, their freedom, while the slaves were helped by the whites to secure theirs, and such a relation came to exist that the nation cannot now be divided against itself with its two great forces alienated from each other and split asunder into hostile camps. For whites to assume the initiative and chief obligation in leading the toil-worn, whip-scared blacks up from slavery is consistent with the beginning made a half century ago for that people who, from no fault of their own, are the victim of circumstances. Their great need is of leaders, a Paul Revere to awake and give incentive, and a Sheridan to organize and set the pace. Colored people are quick to respond to whatever touches their sympathies. They seem best governed through their affections. The appeal that touches them must be addressed, not only to the head, but to the heart. The Negro is patriotic, benevolent, devoted, obliging, patient, self-sacrificing, possessing an able-bodied desire to



A COUNTRY BLACKSMITH SIGN IN JAMAICA

help himself, and having in him all the latent qualities of a good citizen, he is

"As much a man
As moves the human throng among,
As much the part of the great plan,
With which creation's dawn began,
As any of the throng."

"The recognition of a principle as sound involves the responsibility of living up to it. Indeed, every concession of a vital principle, however urgent, is a calamity."

SOME CONDITIONS IN RURAL CHURCHES AMONG THE COLORED PEOPLE

THE diligent Superintendent of Southern Church Work, Rev. George W. Moore, D.D., gives us many glimpses of a poverty and need in the by-ways of the South where our rural churches are located, showing how poverty tends to perpetuate itself. Poverty and ignorance are twins, and it is almost impossible to help those who know so little about helping themselves.

For example, "Here is a pastor who has not been to school a day in his life, a man forty-seven years of age. He has gathered the little he knows at night, from those he could get to teach him. His home has not a win-

dow in it. It has a hall-way, two bedrooms, a dining-room and kitchen. The walls are loaded with enlarged pictures, the frames being the chief feature. They were bought from peddlers."

"During my stay at * * * I was entertained by the sister of the pastor. She is thirty-six years of age and her husband is seventy-six years of age. He had been married four times and all of his wives are living. She says that she supports the home, that her husband does not contribute three dollars a year to her support, that he is not kind to her, but she is trying to endure her conditions."

"Before I left, 'Dr. Sam Henry' came to this house. He is an ignorant Negro root-doctor. His hair was plaited and tied in strings something like the picture of Topsy. He told me that he knew all the herbs that grew in the earth, that he could cure all diseases, and that he had a practice as large as any hospital. He had two letters from patients at a distance that he could not read, and he asked me to read them for him. The parties were in quest of some of his "cure-all" medicines.

"At another location I had quite a talk with a teacher of one of the public schools. He deplored the low moral condition of the people in small towns. I find the homes of the people filled with cheap and large pictures. At the last one, forty pictures were on the walls of a single room. The room was not ceiled and was barren of everything, except pictures. He uses benches without backs for his dining room. There was one broken chair. He has made but little improvement in his home for more than fifteen years, but the pedler sold him the pictures all the same.

"I met at another place a school

teacher. He talked quite freely with me about conditions in this back country and deplored the fact that the church work in this region was so largely in the hands of ignorant men. I told him of our desire to have a trained minister and to do constructive work in the back country, but the trained men have not been encouraged by the people." Ignorance prefers ignorance. People who do not think and cannot think, will run away from thoughtful preachers to their own kind. We can build nothing stable and permanent on ignorance, and few realize what a great substratum of ignorance—the inheritance of slavery and of poverty that has never been welcome—remains in the rural South. We forget that ignorance like poverty not only perpetuates, but also multiplies itself. An ignorant father and mother of ten children, not only perpetuate ignorance, but multiply it. Do we wonder then that there are millions of people in our country—heirs of slavery—who, after two-score years and more, do not know one letter of the alphabet from another? Millions absolutely illiterate—multiplying ignorance and poverty.

"The truth which is forced upon our attention by the word of Christ forbids us to rely upon any external advantages whatsoever, whether social, industrial or civil, for the elevation of races or the saving of men. The constructive forces of humanity are in the soul. New life must be developed from within. Men must be furnished with new ideals, morally worthy and spiritually uplifting; ideals of righteousness and ideals of brotherly love, ideals of reverence and of faith toward God."

FROM OUR SCHOOL AT FORT DAVIS, ALABAMA

IT is the second month of our school year. We have striven to increase our enrollment. One mother, on being urged to send her child to school, replied, "Lore Chile, I can't sen' dat gal to school now; she sho can pick cotton. Why dat gal is wuth sixty cent a day; you know I can't spare her." The child in question is one of our ten-year old, second-grade children, and the same thing abounds in all the grades. The fields

in many places are still white and there is much cotton to be picked, so the children are kept out of school. One deplorable condition or another always exists. Sometimes we wonder if, after all, our labors for the people are making any progress, and whether it is all worth while. Then we stop and look around us and note the facts that most of the farmers who live near the school have done exceedingly well and will be able to meet the pay-

ments on their farms after another year, and that all this has been done within the last four years.

We cannot lose courage, but must

feel that every effort is worth while when so much depends on the homes, and the people are trying and in some degree succeeding in getting homes.

NEGRO MIGRATION TO THE CITIES

Prof. T. S. Inborden, Enfield, N. C.

THE matter of Negro migration to the cities will be easily solved if it can be made possible for colored people to buy small farms. In this community in Halifax and Edgecombe Counties, there are large farms being sold all the time. They average in area two hundred to two thousand acres. Negroes can not buy on such a large scale and expect to pay cash. They need farms from twenty-five to one hundred acres. Some of them can pay cash for that size farm. They need to buy on the larger scale in communities where they can add to their holdings from time to time. We could locate a hundred prosperous Negro farmers in five miles of the Joseph Keasbey Brick, Agricultural, Industrial and Normal School, near Enfield, North Carolina, within a year if we could buy small farms with easy payments. The farmers in this region, as a rule, have large families and practically none of their boys have the city fever. They have homes and a place to work where they have a future. These boys can put out a tree on their father's farm, watch it grow, bear fruit and later build their houses near it. There is a future to that.

Put schools in these centres and put in good teachers. Keep them there in spite of Negro "fusses" and Negro gossip. Many school houses for political reasons have been moved several miles from the Negro population, which, of course, reduces the school attendance and is a source of great discouragement to the people who want to educate their children. If Negroes cannot get the good advantages in the community in which they live they will move to the cities and

towns. *This is good sense. It is right.*

Good public roads will also help to keep the best Negroes in the country. Equality in the administration of the laws will also help to retard the migration of the Negroes to the towns. Some of the worst lawbreakers in certain communities are immune from arrest, trial, and punishment, while others are snatched up for the most trivial offenses and sent to the chain gang. People will scatter when there is an inequality in the administration of justice. The ignorant know when there is an inequality in the enforcement of law as well as the intelligent. They are unrestful and resentful; this restlessness and resentfulness permeates the society in which they move. Hence, they go direct to the cities and towns.

I doubt seriously the frequent assertion that if the majority of Negroes owned their farms such ownership would establish them in the good wishes of their white friends. Every Negro who owns his farm takes that much labor, himself, wife and children out of the labor market. This reduces the white man's help, and with the large plantations, this reduction in labor would retard seriously the Southern Farm output. Truly, they might bring in foreign labor, but it will take many years to adjust Southern conditions to the exactions of foreign help. Certainly, the men who have always had Negro help would not, at once, submit to such exactions. Southern society would certainly have to undergo a transformation that the old fathers never dreamed of. This conglomeration introduced into Southern society would bring about such conditions that I imagine the father

of the Southern Confederacy would tremble in his tomb. No, there is a better way. There are thousands and thousands of acres of land that are not in cultivation, and are in possession of those who are immune to the climate and who know the conditions. These lands might be cleared and ditched by the Government, or by the State, but they will not be kept clear until the small farmers get hold of them and depend upon them for their living. Then will they be kept cleared, ditched and cultivated. The general diffusion of agricultural knowledge and right ideas of Christian citizenship, personal respect for womanhood and manhood, whether white or black, encouraged and engendered by school training of the folk, will bring about satisfactory conditions and will increase the Southern agricultural output.

I was at the State Farm of North Carolina some years ago and I think I never saw such a fine farm with its

produce. I was told by the manager that they could grow such crops only because they could control their labor. The large planter must control his labor if he runs a thousand-acre farm economically. This can not be done unless the State passes certain laws which will enable large planters to do this. When the State passes laws to enable farmers to control their labor by certain contracts which are unintelligible to the ordinary laborer it thwarts good government, and engenders nothing but hatred toward those who seek the execution of these laws. It creates discontent and tends to lawlessness on the part of the laborer. Very large farms cannot be run without an immense lot of help and where such are thrown together as they are on many of the big farms, you may expect bad sanitation and bad morals. This does not make for agricultural progress, nor will it keep the Negro people from seeking the cities.

"The chief value of these schools of ours is after all not intellectual; it is moral and spiritual. It is to be found, not in what they have taught, but in what they have inspired. Their crown of success has been won, not in the little learning that has been received by the ignorant, but in the characters that have been developed by the weak and the dependent. It is said of Bronson Alcott, that he began his school by asking each child, "What did you come here for?" After it was generally agreed that the children came to school to learn, the next question was, "To learn what?" A good deal of discussion among the boys and girls presently produced the answer, "To learn to behave well." When you probe it deeply, that is the heart of the whole matter. Behavior is the end of education. Intellectual culture is for service and for life. We educate to save!"

THE COLORED MINISTER'S WIFE

Mrs. E. E. Scott

I THINK I can be safe in saying that nine out of every ten wives of colored ministers have had some rounds with the wolf at the door. But there never was a time even with the hardships when I have wanted to change places with my neighbor whose work brought less sacrifice and struggling. For this is a blessed work, and one that you can get more real

joy and satisfaction out of than anything that one can engage in, it seems to me—just to help at the right time where it is needed. Our parishioners feel very free to call on us at any time and for anything. They tell all their joys and all their sorrows, they imagine every need can be supplied by the minister's wife. In a country parish particularly, if there was a dress to

be made, "Won't you please cut, baste and fit for me?" "I have a daughter who is trying to work up to make a certain grade when she goes away to school, won't you *even* her up for me?" Some one is sick, "Won't you go and do what you can for them?" The minister's wife must be ready for every emergency, from caring for the tiniest baby to helping prepare the dead for burial. A very busy life it is, strenuous too at times, for we must be friend, counselor and guide.

How much preparation then ought we to make? I was graduated from Tougaloo University in Mississippi after nine years of study and nine more years might have been spent in preparation with profit just to be a minister's wife. No great thing has been done, no prominent work that the world will hear of, but just to be able to fit in and do the great variety of little things, has warranted the years spent in school; all this aside from being Kindergartner, Primary, Intermediate, Grammar and Normal teacher at home with our six children. The children attend school of course; but all of these grades must be looked after at home.

If I have accomplished anything along the line of helpfulness for my people in the name of the Christ, the American Missionary Association is responsible for it all. Every body knows the reputation of Mississippi and how dark it has been for my people down there. But for the schools planted and fostered there by the A. M. A., it would still be almost as dark as Africa itself. I must speak just a little of the one particular school that has meant so much to me, Tougaloo University. It is, indeed, a very large light, situated in the central part of the State with its rays of shining all over the State, and not only in that State, but many others. I hope there never will be a time when Tougaloo does not exist, always training girls and boys to go and be leaders for our people, and that as the years

go by it will rank with any college in the land. I was quite a good sized girl before I found my way to Tougaloo, through one of its graduates. All I am or hope to be, all I have done or hope to do, the credit is rightly given to Tougaloo. Now, as I look back over my life, I am so grateful for the time spent there.

There is nothing in the world that I would be willing to take in exchange for those nine years spent in training in Tougaloo in a Christian school for Christian teachers which made it a Christian home for us. But for the training there the work that we try to do would have been an impossibility. During that time I came under the instruction of quite a number of Christian teachers. I would not feel that what I have attempted to say would be complete without making special mention of one saintly woman, Miss S. L. Emerson, who gave her life for us. She was matron, preceptress, mother, friend and guide to me, a perfect example, for eight years directly under her supervision.

When I read in the American Missionary of the death of Miss Emerson and the little sketch of how many homes had been made brighter, of the girls who had been trained by her to be home makers, I was thankful to be able to say, "I am one of them." How well she succeeded can be measured in a way by the lives of those of us who came under her care. All through these years I have tried to do things that I thought Miss Emerson or President Woodworth would endorse, because what they taught me was just what the Master was pleased with.

As the years go by and as I grow in age and experience, I want that my life as the wife of a minister may mean more to the people and that in every detail I can carry out all the plans suggested by my good husband who is putting *all* that is in him into the ministry, so that my Alma Mater, the A. M. A. and our Heavenly Father will be pleased with all I do,

and will know that it is worth while. We think of the A. M. A. as the sun, the schools fostered by it as the stars, and those of us who are fortunate enough to receive our training there as the candles.

I voice the sentiment of all when I say we are trying to keep those lights always burning that they may light the pathway so brightly until all of the people in our Southland may have the light.

"The Congregational churches of America have reason to be grateful to God, for their educational work among these so-called "inferior" races. The work already accomplished has demonstrated to the nation the aptitude of these races for intellectual development. Multitudes of them have been trained for, and have entered into, positions of influence and leadership among their own people."

AMERICAN INTERCHURCH COLLEGE

LOCATED in Nashville, Tennessee, is a new institution to train men and women as Bible teachers, foreign missionaries, settlement workers, pastors' assistants, secretaries of young men's and young women's Christian Associations, and evangelists.

The Board of Directors is composed of leading representatives of Protestant denominations; the first federated school of its kind established in America. It is to have a "colored" department to train both men and

women for religious leadership among their people. It will maintain the closest possible relations of co-operation and affiliation with the three large universities for colored people in Nashville. The Executive Board will act as trustees for all denominations both white and colored that may desire to co-operate.

We shall be glad to keep our readers in touch with the development of this new educational enterprise, and we wish it great success and usefulness.



THE A. M. A. IN HAWAII

THE A. M. A. is investing in the missionary work in Hawaii to the amount of \$9,000.00 a year. Some items from the Annual Report of Rev. William B. Oleson, General Superintendent of Missions, will interest those who have followed the history of this fruitful work.

It appears that there are 102 Congregational churches representing four nationalities and speaking various languages. These are united into four Island Associations and come together once a year in an Annual Conference.

The statistics of these churches show, as fully as it is possible for

figures to show, that steady and wholesome progress is being made in every respect; in a substantial increase in membership of churches and in Sunday-schools, and in a notable increase in the aggregate of gifts to benevolent objects, and the number of churches making such gifts. The Hawaiian churches gave \$19,038.00 last year more than the preceding year, and the gain in membership is 181. Of greater significance is the fact that the increase has been steady for a decade and therefore implies marked spiritual vitality. Some of the Japanese churches are undertaking for the first time to become more

nearly self-sustaining. These churches have now a membership of 1,118 and have made a net gain during the year of 162. The Chinese churches also have made a net gain though small. The Portuguese churches likewise.

Secretary Oleson adds, "In the light of the remarkable development of our mission work in recent years and of the phenomenal growth and vitality shown by our Hawaiian and other churches, we ought not to lose sight of the fact that this development and growth have been simultaneous with

the inauguration of financial support from the churches of the main-land through the A. M. A. This recognition by our brethren over the sea, of the needs of this part of the Nation, and this substantial sharing of the burdens and demands made on our Island constituency have injected into all our enterprises new hope and courage; have enabled us to organize our activities more effectually, and have given the sense of a comradeship in the Kingdom that has been as blessed as it has been real."

OBITUARIES

Rev. James Franklin Cross died at Hudson, O., Nov. 19, at the home of his sister-in-law. He had gone to Ohio to speak at Oberlin and in other places in behalf of the American Missionary Association, with which he has been connected for nearly twenty-five years. He had within recent months re-established himself at Rosebud, S. D., the field of his earlier missionary effort, and when he left there for Ohio there were tokens of the presence of typhoid fever, but he would not give up his Ohio appointments even though friends tried to dissuade him. One of his last acts before leaving the reservation was characteristic of his lifelong devotion. He helped an Indian pastor to build a little parsonage. The funeral was held at Hudson, Dr. D. F. Bradley of Cleveland representing the American Missionary Association as one of its vice-presidents.

Mr. Cross was born at Bethlehem, O., May 1, 1859; graduated from Western Reserve University in 1884 and from Yale Divinity School in 1887. He was ordained at Hudson, O., July 27, 1888, and went at once as missionary to the Dakota Indians, with headquarters in Oahe, S. D., and later at Rosebud, where he had pastoral oversight of hundreds of Indians scattered over a wide field. He remained there until 1905, when the

American Missionary Association asked him to take up its work at Cape Prince of Wales in Alaska. There he stayed for five years without home companionship, with the exception of two winters when his oldest daughter braved the privations in order to be with her father. About a year ago the A. M. A. sent Mr. Cross to Likely, in the northeastern corner of California, not far from Nevada and Oregon, with a view to missionary work among the Indians, for which service he was particularly adapted. There again he was for days and weeks at a time without mail.

Mr. Cross leaves a widow and four daughters, the oldest of whom is a student in Yankton College.

With a deep sense of loss and sorrow we record the death of Miss Adrea Z. Cilley, one of the teachers at Grand View Normal Institute, Tenn. Miss Cilley was a young lady 23 years of age; of fine qualities and excellent attainments whose untiring efforts in her work won the high appreciation and gratitude of all of her associates and of the students. Our sympathy goes out to the stricken mother of this dear teacher and to all who loved her. She leaves a sweet memory of a devoted service and an unselfish life.

THE A. M. A. TREASURY

H. W. Hubbard, Treasurer

We give below a statement of the receipts from donations and legacies for the month of November compared with November of last year; also the receipts from the same sources for the two months of the fiscal year to November 30th.

The receipts for the two months are divided into two parts—one part available for the regular appropriations and the other part designated by donors for special objects outside of the regular appropriations.

The donations for appropriations for the two months from the churches show an increase of \$3,226.38, as compared with the previous year.

We are looking with much interest and concern for the roundup for the quarter ending December 31st, which is also the end of the calendar year.

The Apportionment Commission has asked all the churches to make prompt remittances and, so far as possible, to have the church contributions reach the treasuries of the several societies before or during the very first days of January.

The treasurers of the several societies are expected to report for the Year Book all receipts up to January 16th that are to be applied on the apportionment for the year 1911.

It is encouraging to report that the receipts from legacies for regular appropriations for the two months ending November 30th were \$3,890.95 more than for same period last year.

RECEIPTS FOR NOVEMBER—TOTAL

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-11...	\$7,084.16	\$541.85	\$ 969.03	\$7.50	\$ 68.29	\$8,670.33	\$3,141.80	\$11,812.13	\$10,864.80	\$22,676.93
1911-12...	7,625.14	327.80	1,256.67	.....	177.38	9,886.99	2,611.74	11,998.73	13,612.06	25,610.79
Increase.	540.98	.....	287.64	.....	109.09	716.66	.....	186.60	2,747.26	2,933.86
Decrease.	.....	213.55	.....	7.50	.....	.....	530.06	.....	.....	.....

RECEIPTS TWO MONTHS—TO NOVEMBER 30th.

Available for regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-11...	\$10,385.07	\$591.55	\$1,933.89	\$7.50	\$159.20	\$13,077.21	\$2,478.31	\$15,555.52	\$11,548.14	\$27,103.66
1911-12...	13,093.72	316.02	2,732.81	.....	161.04	16,303.59	2,147.74	18,451.33	15,439.09	33,890.42
Increase.	2,708.65	.....	798.92	.....	1.84	3,226.38	.....	2,895.81	3,890.95	6,786.76
Decrease.	.....	275.53	.....	7.50	.....	.....	330.57	.....	.....	.....

Designated by donors for Special Objects outside of regular appropriations:

	Churches	Sunday Schools	Women's Societies	Other Soc's	Y. P. S. C. E.	TOTAL	Individuals	TOTAL	Legacies	TOTAL
1910-1911	\$771.20	\$343.65	\$712.83	.....	\$26.25	\$1,853.93	\$2,457.67	\$4,311.60	\$25.00	\$1,336.60
1911-1912	214.06	302.82	490.74	.....	65.00	1,012.62	5,619.84	6,632.46	.....	6,632.46
Increase.	.....	.....	.....	.....	38.75	.....	3,162.17	2,320.86	.....	2,295.85
Decrease.	557.14	40.83	232.09	.....	.....	841.31	.....	.....	25.00	.....

FORM OF BEQUEST.

"I GIVE AND BEQUEATH the sum of _____ dollars to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS.

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information, write H. W. Hubbard, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Office: 287 Fourth Avenue, New York.

Hubert C. Herring, D.D., General Secretary; Rev. Herman F. Swartz, Associate Secretary; Willis E. Lougee, Treasurer; Miss Miriam L. Woodberry, Secretary Woman's Department.

Churches are reminded that by ruling of the Apportionment Commission contributions reaching the different societies by January 16 will be included in the report for 1911. It is hoped that early remittance will be made in order to facilitate the task of the treasurers.



Our church at Valdez, Alaska, for some months pastorless, is fortunate in securing Rev. J. B. Johnson, of Vancouver, B. C., who began work on November 15. This church occupies a very important position, and is doing its best to meet the needs of the ever-shifting population about its doors.



The Home Missions Council, representing the home missionary societies of all the stronger denominations, holds its annual meeting in New York January 17 and 18. Especial importance attaches to the meeting because of the Council's Neglected Fields Survey, and Home Mission Week, concerning both of which information is given elsewhere in this issue.



The annual meeting of the Executive Committee of the Federal Council of Churches was held in Pittsburg December 12 and 13. Steady progress has been made through the past year in organizing states and cities for co-operative action among the churches. The Social Service Commission of the Council has chosen a secretary—Rev. C. S. Macfarland, Ph. D. This magazine goes to press too early to give an account of the meeting. In the February number we shall present such features as have bearing on home missions.



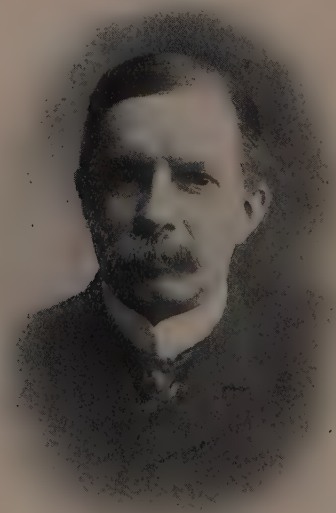
Home missions, among other ends, seeks to enlarge the base of support of missions in other lands. We cannot permanently carry the work of our American Board except as we are continually enlarging the circle of those pledged to its support. It is interesting to note how this is working out in the more developed regions of the West. Last year the churches of the states on the Pacific Coast gave for the foreign mission work of the denomination over fifty thousand dollars. When it is remembered that our Society began in that region only sixty years ago, that it has vigorously prosecuted its work for only thirty years or so, and that practically every church on the Coast was founded by home mission funds, it will be seen that the denominational return already coming in for the single cause above mentioned is exceedingly encouraging.

THE MIDWINTER CONFERENCE

ONE of the vital features of our home mission organization is the January conference which calls together as many of our sixty-five official representatives as are able to be present. We are expecting about fifty at the meeting in Madison, Wisconsin, January 24-26. (Note change from the date given in last month's notice.) At this meeting the Directors will review the Society's work and make plans and appropriations for the ensuing year. The Superintendents and Secretaries will make a special study of the question of caring for student bodies, under the leadership of Rev. R. H. Edwards, our student pastor at the Wisconsin State University. In addition, there will be conferences concerning a variety of questions of home mission policy, in which Directors, Secretaries, and Superintendents will participate. The executive management



REV. R. H. EDWARDS
Congregational University Pastor, Madison, Wis.



REV. H. W. CARTER, D.D.
Secretary Home Missionary Department,
Wisconsin Congregational Association.
In charge of arrangements for Midwinter Meeting.

of the Wisconsin Association will have charge of the arrangements, and it is hoped and expected that those present at the meeting will be able in one way and another to bring something of the inspiration of the whole work to aid those who are endeavoring to push things forward in that state. The Board of Directors will be glad to receive communications from churches, organizations of churches, or individuals, concerning any aspect of the responsibility with which they are charged. One of the subjects which will undoubtedly call for extended consideration will be the change in missionary administration proposed by the Commission of Nineteen. As two of the members of that Commission are also Directors of this Society, it will be possible to have expert guidance in this discussion. Last, but in no sense least, the meeting will be the occasion for earnest prayer for all who are endeavoring to win the people of our land to Christ.

HOME MISSION WEEK

THE Home Missions Council, representing twenty-two home missionary organizations of fifteen denominations, and the Council of Women for Home Missions, representing the national women's organizations of ten denominations, join in a request to all churches of Christ throughout the country that they observe the week beginning November 17th, 1912, as

Home Mission Week,

in order to face freshly and deliberately the vast and ever-enlarging responsibility of the church of Christ in America for the salvation of the people and the institutions of its own land. It is suggested that Sunday, the 17th of November, be used for a general review of the field of home missions, the entire day being given in all the departments of the church life to this theme; that each afternoon of the week there be held an interdenominational institute for detailed study of home mission problems; that each evening there be union meetings with addresses by the strongest speakers obtainable; and that on Sunday, the 24th, each church especially consider the subject as related to its own denomination and its own specific obligation. It will be seen that this appeal contemplates an educational campaign carried on by the churches for and among their own membership. The mission boards will aid by placing in the hands of pastors and committees ample and up-to-date material; they hope to have ready at the time named the invaluable results of the Neglected Fields Survey; they will co-operate in other ways to the extent of their power. But their reliance is upon the loyal and enthusiastic willingness of the people of the churches to take up among themselves with new interest the task of extending home missionary knowledge and quickening devotion to the work of evangelizing our land.

GETTING THINGS STARTED

[EDITOR'S NOTE.—The following paragraphs taken from successive reports of Rev. J. F. Walker, Redvale, Colorado, during the past year, give a glimpse of the successive stages through which a new church sometimes passes, as well as some of the experiences of a frontier pastor. These paragraphs, it will be noted, refer to three different fields—Redvale, Nucla, and Paradox—under the care of Mr. Walker. The nearest railroad station is thirty miles away, and there is not even telephone communication with the outside world.]

MANY of those interested in the formation of a new church at Paradox were much opposed to having a sectarian or denominational work of any kind. The pastor explained to them that they were already receiving benefit from a denominational source, and that unless they did belong to some denomination they could not hope to receive any outside aid whatever, and they would therefore have to go without any preaching, as they were not able to support a pastor. He then explained the principles of Congregationalism, and they said, "Why, that is about as near as we can get to a union church anyhow." As a result, nearly everyone favored the organization of a Congregational church, and we hope that before the next quarter's report goes in that there will be a new church organized.

Our genial Sunday-school Superintendent, Rev. Allen S. Bush, has been helping us in some special meetings at Paradox during the past quarter. I wish I could give you a picture of these gatherings. One looking in on one of the evening services would have seen a dimly-lighted room inadequately supplied with the old-fashioned double school desks, for we were holding the meetings in the schoolhouse. A few lamps at the front of the room furnished light for the speaker's desk (a common drop-leaf dining table) and the organ. In the rear, to the right, on a window casing, hung a dash lantern, with one or two other lanterns in different places. To complete the lighting plant, a dozen candles were distributed about, fastened to the desks by their own tallow. Most of these lights were extinguished when the

sermon began, to prevent dazzling (?) the eyes of the congregation, and to give an unobstructed view of the preacher. The faces of the people were thus very dimly visible, but enough could be seen to convince one that they were there on account of a genuine interest and not out of idle curiosity. There was the utmost respect and reverence, and there were listeners there capable of following and analyzing profound subjects. The children were there every night, and Mr. Bush said he never saw more respectful or well-behaved children in any church or Sunday-school in the East.

About a week after the close of the meetings I returned to Paradox, held meetings on Friday and Saturday evenings, and on Sunday we organized



MRS. J. F. WALKER

a little church. On that day, while the great snow-clad peaks of the mountains were receiving a baptism of snowy whiteness direct from the hand of Nature's God, I publicly administered the rite of baptism—the first baptismal service ever held in the Paradox Valley. And for the first time these rock-rimmed walls that surround the fairest of fair valleys witnessed the celebration of the Lord's Supper. The occasion was indeed a solemn one, and many an eye was moist and the pastor's voice broke as he finally extended the right hand of fellowship.

The Nucla field is developing more rapidly than we had anticipated. They are a thinking people here, but their religious thoughts seem to run in very divergent channels. We have found almost every denomination represented except the Congregational, but they are coming together on Congregationalism as they have never gotten together before. In this connec-

tion I must tell of a surprise party that was given to one of our families before they left a few weeks ago to be gone six months or more. We were invited by the family to spend the night with them, and the neighbors took this occasion to surprise them. After the usual time spent in visiting and feasting, the brother who was responsible for the occasion addressed the company. He spoke very feelingly of the Christian character and influence of the departing friends, and then he dwelt on the prospects for the future, and soon turned the meeting into an open parliament. Many questions were asked concerning Congregationalism, its form of government, etc. We answered them as best we could, but made neither appeal nor suggestion to them. Much to our surprise, most of the adult persons present expressed a willingness to unite with a Congregational church. This sudden development of the church idea was a far greater surprise to us than the party was to the family who were leaving.



REV. J. F. WALKER

There has been much to do here at Redvale besides preaching and pastoral work. We have had to haul our own wood a distance of two miles, and cut it. There has been hay to haul for our team a distance of five miles, and as this has been out of the question much of the time, we have had to borrow. The roads are just now getting so we can haul and thus supply ourselves with hay and pay back what we have borrowed. The income from this field so far this quarter has been \$5.66, and we have been compelled to observe the strictest economy. Our two boys have to walk three miles to school. This is hard on shoe leather, so several evenings have been spent half-soling and mending shoes while the boys got their arithmetic lessons. The harness has had to be repaired, and there being no shop to go to, I have done it myself. I have covered

about seven hundred miles this quarter, and at least half of it was driven when the mud was knee deep much of the way. Not being able to get through with the buggy, one trip had to be made on horseback.

ditch that should carry the life-giving water to the arid land about Nucla. Pinon is an æsthetic name, but the sight of the fallen houses, old garden spots, neglected fruit trees, and straggling rose bushes, and the little grave-



INTERIOR OF THE CHAPEL AT REDVALE

One day we borrowed a wagon, and, in company with two other volunteers, went to Norwood, bringing back three loads of lumber. This is the first installment towards the building of a rough board tabernacle in which to hold our services. We plan that that lumber will be utilized in the permanent building whenever that is erected. This chapel will be placed on the rear of the church lots.

One Monday morning the pastor and his wife, accompanied by one of the Redvale deacons, left home at 8:45 for the long drive to attend the state conference. It was a glorious day, and we were filled with joy and enthusiasm to be in God's great out-of-doors. We passed through the deserted village of Pinon, where some of our Nucla people had lived for so many years and labored so hard to build the great flume and construct the

yard enclosed with white palings, gives one a feeling of depression. But we passed on, ate our lunch in the canyon, our spirits mounting higher as we climbed the heights. Never had we seen such glories of nature. Words failed us to express our admiration, and we could only be quiet and try to drink it all in. As we mounted higher and higher, a broad panoramic view of canyons, ravines, valleys, and distant mountains was spread before us. The coloring was exquisite. There was the yellow of the "quakers," the red of the scrub oak, and the resplendent green of the stately spruce. We decided it was all "worth while," and that we would rather travel this way than by prosaic rail coach.

At five o'clock we came upon the Nucla delegates where they had gone into camp. Here we also pitched our tent and prepared for the night. After

our camp supper, we all gathered around the blazing fire of pine and quaker logs to sing hymns of praise to the great Father above. One brother from Nucla remarked, "This is the first delegation from Nucla that has ever gone out to a religious gathering, and I would like to have a picture of the crowd." So should we all, but it was impossible. The next morning, just as we were breaking camp, the men stopped the harnessing of their horses to come together at the pastor's call, and while heads were bared we sang, "God be with you till we meet again." Then the pastor offered a prayer for the meetings to which we were going and for the safety of the travelers on their way, and so we broke camp and started again on our journey. The morning revealed new and different beauties—great parks of "Christmas trees," then an open glade, quakers, and again the spruce. So we went down the mountain until we reached Montrose at about 1:30 p. m. Tuesday, in a driving rain, for the weather had changed.

The meetings were inspiring and helpful. We were cordially and hospitably received. Our Nucla people, especially, enjoyed every meeting and went home with glowing reports, de-

termined to go again next year. It rained all during the conference; it rained all the way home. We pitched our tent in the rain; we broke camp in the rain, we drove in the rain. We rode above the clouds and we rode in the clouds. The second day of the journey home we drove about thirty-six miles down rough mountain roads that had been badly washed by the heavy rains. At five o'clock in the afternoon we were yet fifteen miles from home. Our bedding was wet, we had no hay for the horses, so we decided to push on. The faithful bronchos seemed to enter into the spirit of it all, and they kept up their mettle to the last. We climbed the last long, hard hill; it rained harder and harder; it grew dark; we had no lantern, so we made a "shad-a-gee" lantern of an old tin can and a tallow candle. We came to a place where, even in a good light, it is difficult to find the road, so with the pastor holding the lantern, his wife driving, and the bronchos leading on by native intuition, we found every turn safely, had no mishaps, and reached home at nine o'clock, a little tired and somewhat wet, but withal very happy over our enjoyable trip and the good meetings.

SHORT MESSAGES TO HOME MISSIONARIES

By the General Secretary

No. 28

December 1, 1911.

Dear Brethren:

What do you make of the existing state of sentiment among Christian people concerning the Lord's Day? I confess it is very puzzling to me. The breaking down of all reverence for the Sabbath among the careless mass of people outside religious communions is fairly explainable. They simply exemplify the prevalent spirit

of lawlessness which marks our time. Moreover, they have in large degree adopted and domesticated what has long been known as the "European Sunday." But when one steps inside church circles the situation is not so clear. There, so far as I know, there is still retained in theory what we have been wont to call proudly "The American Sabbath." No deliverance of church assembly, no utterance of

responsible leaders, has formulated a new conception of the day. But when it comes to practice, there can be discovered in great sections of the Church only the faintest resemblance to the theory. The day begins with the mass of news, gossip, and vulgarity known as the Sunday paper. It proceeds with churchgoing and automobiling and golf playing and travel and suppers in a blend whose proportions and ingredients are determined by a principle of admixture not traceable to anything but pure caprice and self will. More than this, there seems to be in the minds of most Christian people very little consciousness of the revolutionary character of their attitude toward the Lord's Day. They are aware that their observance is not that of the generations past. But it is not apparent that they ever ask why, or in any degree realize the gravity of the issues involved. If a pastor preaches upon the subject of Sabbath observance, he gets respectful attention but his words make no apparent impression. No one is offended. No one is interested. No one is moved to reconsider his attitude toward the day. There is a silent imperviousness to appeal which is most baffling. The minister cannot even get anyone to resent his words. The whole question is blandly ignored. What does it mean? Surely intelligent Christian people are not blind to the place which the Sabbath has had in the moral history of the race. They cannot suppose that the Church can long maintain its influence if it have no sacred day in which to make itself felt. They must be able to perceive that no vestige of a Sabbath can be preserved except within the protection of clearly defined principles. Why do they not try to think the matter out and reach a conclusion which can be incorporated into some definite and deliberate line of conduct? Why do they drift thoughtlessly with the crowd? One can understand, if he cannot admire, the Roman Catholic position, which says, "Go to mass once

in the day; refrain from your ordinary labor; and for the rest, do what you please." He can appreciate, even if compelled to pity the dilemma of an Episcopal rector whom I knew who in despair over his summer congregation argued with his men that if they would go to church in the morning they would enjoy their golf game with more zest in the afternoon. But he cannot see how people can adopt an observance or non-observance of the Sabbath which appears not to have the slightest foundation in careful thought and which is directly subversive of interests which they profess to hold dear.

The only light I can get on the situation is that people are vaguely conscious of the instability of the old basis of Sabbath observance, and without having worked out a new basis allow themselves to vibrate back and forth between the traditional mode of keeping the day and the current mode of breaking it as seen in the world about them. If this be the true explanation of the problem I have proposed, it would seem to suggest that there ought to be some very earnest and concerted effort on the part of the teachers of religion to work out and formulate a rational and reverent and helpful view of Sabbath observance. Let me set the matter down as it lies in my own mind. If my view of it does not commend itself to you, let me have yours.

We must, to begin with, in order to clear the way for something better, make it very plain that the Sabbath is not a section of time running from sunset to sunset or midnight to midnight, invested with an intrinsically sacred quality by fiat of God. The God who made the stars and upholds them in their orbits is busy with more important tasks than that of making arbitrary distinctions between days and seasons. The Sabbath from the beginning was designed as a means to an end. The manner of its observance must therefore be entirely determined by the end sought. Very natu-

rally this is not discoverable from the form in which the commandment is found in the Mosaic code. In harmony with the adaptation of that code to primitive men, the obligation to observe the Sabbath is based upon the assertion of God's special ownership in the day and His example of rest. Elsewhere it is given a national significance by connecting it with the deliverance from Egypt. But we ought surely in our time, with gospel light and with the long centuries of Christian development behind us, to be able to catch the inner spirit which animates the fourth Commandment. If this spirit were caught by all, we should not see the devout Jew torn by the conflict between his business interests and his Sabbath law, nor should we see little sects of Christians diligently and self-sacrificingly propagating their Saturday-keeping cult. They would know that their God is seeking to attain through the Sabbath certain important ends, and is interested in means only as they are adapted to promote those ends. He cannot possibly care what day of the week is observed, nor can He attach importance to an observance which is external and formal. Surely His whole concern is for such a use of some day of the week as shall promote the purposes with which the institution of the Sabbath was established. But what are those purposes? They can be ascertained only by a thoughtful consideration of all the elements in the case—man's physical and mental constitution, his relation to God, the significance of the resurrection of our Lord, the shifting of the day from the seventh to the first of the week by silent consent of the early churches, the proved effects of the various types of observance of the day which have been tried. It appears to me clear that after careful review of all these elements one must conclude that the central and well-nigh exclusive end of the Sabbath is to promote man's spiritual welfare. There can be no doubt that it has value also

for the physical and mental life of man. But this is a mere incident. Even in the decalogue, although cessation from work is the one thing named as constituting the observance of the day, there is no hint that this is for the physical welfare of the people. The sole reason assigned is that thus man relates himself to God, who celebrated the completion of creation by a seventh day of rest. Furthermore, it is open to doubt whether the physical benefits of a weekly rest day are so great as it is customary to assert. The hardest nations on the planet have no Sabbath. The Chinese are evidently not being exterminated by a seven-day week. They have simply adjusted their pace and their mode of life to continuous labor. It should, however, be clearly seen and emphasized that in a country where things are adjusted to a seventh day of rest, the denial of that day to any portion of the working population is fraught with all manner of physical hardship and danger. So, practically, the appeal on behalf of our fellow-countryman for a day of cessation from toil is absolutely valid and should be pressed with all possible power. But the chief and dominant aim of the Sabbath is to bring man into relation with God and with the whole range of lofty interests which center about the revelation of God in Jesus Christ. If any observance of the day promotes this it is a right observance. If it does not, it is valueless or worse. This is the test to which any mode of keeping the day must be brought.

There are two ways of applying the test. One is to ask what things it shuts out of the day and what things it puts into the day as related to one's own personal welfare. The other is to ask what modifications are introduced when we consider the bearing of our use of the day upon the benefit which others are to receive from it.

I cannot feel that there is any serious difficulty in applying the first

test. Plainly it calls for the laying aside of the tasks which fill the remaining days of the week. These, in their own place and rightly used are agencies for bringing us nearer God. But thrust into the Sabbath they destroy all its possibilities. In the same way, wanted pleasures are ruled out. Valuable as they are for the ends to which they contribute, they simply nullify the special service which the Lord's Day can render. They not only do not contribute to the ends for which the day exists, but they defeat those ends by preoccupying the mind with other and alien things.

Turning to the positive side, it is not hard to see what are the main things which must be put into the day. They are not matters of crude theory, but have been worked out and tested by centuries of experience. Public worship, private devotions, household prayers, such reading as puts one's thoughts in line with high themes, the cultivation of home ties—there appears to be no room for debate concerning these by anyone who believes in God and in the reality of communion with Him. Equally clear is the place of service to others—ministry to the sick, the prisoner, and the bereaved, the teaching of divine truth and human duty to the young and the ignorant. In other words, the test proposed yields in essence the same sort of Sabbath observance which has been hallowed by generations of godly men and women. There is, however, a factor which the past has not fully recognized, viz., the limitations of the human constitution. "He knoweth our frame; He remembereth that we are dust"; and He is fully aware that a day filled throughout with prayer and praise and religious reading is not ordinarily possible and never profitable. Place must be made for the relaxation and recreation which mortal flesh demands. This is just as religious as any part of the day's observance. There will be difference of judgment as to the form which this should take. There

can surely be no doubt that the relaxation of the day should be shaped by its general purpose. The noisy and elaborate and extended and exciting forms of relaxation are by their essential nature destructive of the ends for which it exists. On the other hand, most Christian people would say that the walk in the fields, the quiet ride, the hour of conversation with cherished friends, the writing of letters to absent loved ones, are distinct contributions to the spiritual value of the day. A reasonable amount of earnest purpose with a very ordinary mixture of thoughtfulness will along these lines fashion the sort of Sabbath-keeping which will produce the results for which it was appointed.

It remains still to apply the second test. None of us lives unto himself. We are bound to ask whether our Lord's Day program helps our neighbor to get the blessing with which the day is freighted. The law of necessity compels some to lose their Sabbath privileges in whole or in part. The milkman after his early morning labor is not in condition for public worship. The conductor of the street car which takes you to church cannot accompany you. It is one of the sad sides of our complex civilization that these necessitated labors seem inevitably to increase. All we can do is to endeavor by our public and private attitude to keep them at a minimum. But in some directions the matter is wholly within our control. There is no visible necessity for a Sunday dinner so elaborate that the maid who prepares it is imprisoned in the kitchen for most of the day. There is ordinarily no reason why people on their way home from church should call for their mail, thus compelling the postal clerks to lose their Sabbath opportunities. Nothing short of an emergency can justify one in accepting the Sunday services of conductor and brakeman and engineer, even if he feels that Sunday travel is for himself in line with the

purpose of the day. What right has he wantonly to join with others in robbing his neighbor of the privileges of home and church? Just here someone may interpose with the question, "How, then, can you justify journeying upon a train which arrives at your destination Sunday morning or departs for it Sunday evening?" Here emerges the familiar legalistic spirit. Without taking account of the actual situation, it is only noted that the hours of travel touch the borders of the day called sacred. But the fact is that if railway managers were to take off all trains which either arrive Sunday morning or depart Sunday evening, they would be keeping two Sabbaths each week, which would be of a piece with the spirit which made the Pharisees cry out against the disciples who shelled the grain and ate it on the Sabbath. And the habitual traveler who refrains from Sunday morning arrivals or Sunday evening departures will in like way often be compelled to keep two Sabbaths a week. It is of course true that in this and other matters there are serious perplexities. But most of them will disappear if one will put aside the captious and legalistic spirit and will unflinchingly apply the tests I have proposed. "The Sabbath was made for man and not man for the Sabbath." It has been imagined by some that in these words

our Lord canceled the Sabbath law. This is but to echo the wooden error of the Pharisees. What He did was to affirm what I am trying in this letter to affirm after Him—that the day was not meant to be an institution to which homage must be rendered and in whose service men must accept bondage, but that it was a means for attaining a lofty end and that its use must be determined by the nature of that end. Under this view of the day, its name becomes of small importance. Let it be Sunday or Sabbath or Lord's Day or First Day, as you will. Names have value, but of minor sort. The essential thing is to see the end sought, to realize the value of that end, and to shape our conduct so that the end be attained for ourselves and others.

I have written at greater length than usual. The subject is one which fills me with anxiety. May I not ask you, irrespective of anything I have said, to take up the theme for fresh study in the endeavor to present to your people a view of the Sabbath so luminous, so cogent, so winning, that they shall be led away from legalism and indifference into a whole-hearted endeavor to secure the blessing of a Sabbath spiritually and rationally observed?

Fraternally yours,

HUBERT C. HERRING.

THE NEGLECTED FIELDS SURVEY

AT the time of writing, three "Consultation Days" of the series planned under the above name have been held. In each of them some forty superintendents, general missionaries, members of state executive committees, etc., have come together. After an all-day conference concerning the various features of mission work in the state, a committee has been created to conduct a careful detailed investigation covering

the entire state—school district by school district, town by town. The information thus obtained, it is expected, will all be in hand by July 1 next. Then will follow the work of tabulation. By September or October a complete view of the thirteen states covered will be ready, showing how many and what sort of communities are without religious privileges, what communities are over-churched and to what degree, what foreign-speak-

ing nationalities are found in the state and what provision is made for their needs, etc., etc. It is believed that this information will furnish a foundation for a new era of co-operation among the denominations. Already facts have been brought out showing pathetic religious destitution. In one small city there are three thousand Finns without the slightest religious ministrations in their own tongue. Even their children, who, of course, speak English, are found in the churches and Sunday-schools of the city only to a very small extent. Great stretches of sparsely settled plain are without churches. Surely in Christian

America it ought to be possible so to divide up these difficult tasks as that none shall be wholly neglected. Six denominations have thus far been represented on the deputation visiting these states by secretaries from the home offices, viz., Baptist, Congregational, Disciple, Methodist Episcopal, Presbyterian, and United Brethren. It hardly needs to be said that our Society, which has through all its history stood for thoroughgoing co-operation, is entering into this movement with great enthusiasm. Next month we shall have a more detailed account of certain characteristic features of the meetings held.

A SABBATH DAY'S JOURNEY

By Rev. E. H. Johnson, Baker, Mont.



THE Rabbinical Law held that no person might journey more than two thousand paces on a Sabbath day. I trust that that law has passed, else I have sinned grievously, for I recently journeyed far in excess of that distance on a Sabbath day.

My resignation was to take effect September 17th, for I was to enter Oberlin Seminary on the 21st, and

there were ten Sunday-schools and preaching stations that my heart desired to give at least one more visit. There was Ekalaka, forty-two miles southwest; and Dakota Valley—the infant among the ten—twenty-five miles south of Baker; and I must visit both on August 20th or fail to make the rounds; so I sent out my announcements.

About eight o'clock in the morning of August 20th I bade Mrs. Johnson and the little boy good-bye and mounted my faithful motorcycle, which had already carried me over



MEDICINE ROCKS

about three thousand miles of Montana frontier trails. Across the divide, through Deep Creek, past Rattlesnake Butte, around the windy side of a huge red scorio butte, past Medicine Rocks, old ranches, sod

their community life.—One woman expressed the sentiment of many when she said to us: "I have lived here for a year and a half, and though I am not a Christian woman I confess I can see an awful moral slump during that time. I never before realized what a church really means to a community." Two factions decided to give up their denominational preferences and unite in organizing on the simple adaptable plan of the Congregational church. It fell to me to be "acting pastor" until a regular pastor could be secured.

On this Sunday I led these people in worship a last time, ate a hasty dinner, filled my gasoline tank, and was on the trail again.

There were more prairie dog towns, more hills and valleys and creeks with mud in them, pines, ranches, claim shanties. Finally the Dakota Valley Sunday-school came into sight, and I violated the "muffler ordinance" to let them know there was going to be a meeting. I had traveled seventy-five miles, and was just three minutes late.

The room where the meeting was to be held was full—people on the bed, on trunks, on boxes, wherever there was a chance to sit down or stand up. They were an interesting people. The superintendent of the school was a young man from Wisconsin thoroughly trained in Christian Endeavor work. Two or three of them were excellent musicians. Well-trained teachers were not lacking.

On the homeward journey I stopped to call upon the superintendent of the Red Butte Sunday-school, which meets in a tiny tar-paper school shack.

During the evening service I could scarcely conceal a feeling of weariness, but my heart was full of gratitude for the high privilege of rendering this service in a large and needy mission field.



THE RED BUTTE SUNDAY-SCHOOL AND ITS TARPAPER MEETING-PLACE

shacks, tar paper shacks, log cabins, and what not, my trail led me. On all this trail there was but one school-house, partly built; and not a town—save here and there a prairie dog town whose saucy little inhabitants barked by their holes until one came almost upon them, then vibrated a hasty adieu with the last part to disappear.

As Jerusalem bursts into full view after one rounds the Mount of Olives, so the picturesque old town of Ekalaka—named for a noted Indian squaw—nestling in a quiet valley surrounded by rock-rimmed, pine-clad hills, flashed out upon my sight as I sped into the gap and around the last butte on the trail.

Ekalaka is a town of about four hundred people, having a public school with a hundred pupils, and a church building. For about two years the church has had no pastor except for a few weeks. On my first visit, in company with General Missionary Pope, we called the people together and reminded them that they were utterly neglecting the religious side of

NEW LEAFLETS

The following leaflets have been published by our Society since the last announcement:

"Missions in the Sunday-school." A revised copy of the statement of the consensus of judgment among Sunday-school leaders as to methods of enlisting Sunday-schools in missionary effort, presented at the San Francisco convention of the International Sunday School Association.

"Fill the Gap." An appeal to bridge the gap between present contributions and the amount called for by the Apportionment Plan. Suitable for general distribution in churches, etc.

"The Day's Work" (quarterly leaflet) No. 13, contains current facts about home missions, and is designed for general distribution.

The six leaflets—"The Minister's Wife," "The Teacher's Treasure Chest," "The Influence of the Summer Boarder," "Women in Rural Maine," "A Work for Girls in New Hampshire," and "A Colorado View of Rural Work"—prepared especially for use in connection with the December women's program and all bearing the general title, "The Women Behind the Rural Problem," are suitable for use at any time, particularly by women's organizations, in the study of rural conditions.

"How the Old Church Came to Its Own Again." The story by Bertha M. Shepard in our Society's section of the October and November numbers of THE AMERICAN MISSIONARY, reprinted as an attractive leaflet.

"An Outline of the Fourfold Field of The Congregational Home Missionary Society." An 8-page leaflet describing our four chief types of work.

A new responsive service has been prepared particularly for the use of Sunday-schools in connection with their special study of home missions during the month of January. This is also suitable for general use with a home mission program.

Samples of any or all of the above will be sent free on request. Address The Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

THE NEW TEXT-BOOK

The new home mission study book for young people—"The Church of the Open Country"—by Warren H. Wilson, is at hand, and we are prepared to fill orders. Price, 50 cents in cloth binding, 35 cents in paper.

This is the latest book in the Forward Mission Study Courses published by the Missionary Education Movement, and treats of country life and the rural church—problems, remedies, etc. We hope to give a more extended notice next month.

The planting and maturing of churches in America is our first and best work in the world,—our first work because all other Christian activities grow from and depend upon this; our best work because in no other place on earth can we obtain so mighty a purchase for the elevation of mankind.—WILLIAM KINCAID.



AFTER THE HARVEST
A FIELD OF GRAIN IN THE CENTRAL WEST

CONDITIONS WHICH A NEW PASTOR FACES

Rev. J. Priestly, So. Dakota

I went to work the moment I arrived. We are having a terrible time at present in this district. It is estimated that 65% of our people are leaving either temporarily or permanently. Our churches are suffering losses sometimes as high as 50%. I

am looking forward to the future with confidence in the ultimate success of our work.

If the scripture "The wilderness and the solitary place shall be glad for them, and the desert rejoice and blossom as the rose," has ever been fulfilled, it has been in Indian Valley. Where one man labored six years ago, three men are now laboring.

**THE TREASURY****MONTHLY COMPARATIVE STATEMENT**

By Willis E. Lougee, Treasurer

NOVEMBER RECEIPTS

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. States	Income	Legacies	TOTALS
1910.....	\$2,984.25	\$95 26	\$55.00	\$620.75	\$3,755.26	\$1,900.00	\$2,141 39	\$1,649.16	\$18,397.92	\$27,843.73
1911.....	4,914.52	272.30	13.00	783.87	5,983.69	1,167.00	1,892.42	1,630.16	8,408.99	19,082.26
Increase.	1,930.27	177.04	.....	163.12	2,228.43	.....	.....	.....	.....	.....
Decrease.	.....	.....	42 00	.....	.....	733.00	248.97	19.00	9,988.93	8,761.47

FIRST EIGHT MONTHS OF FISCAL YEAR, ENDING NOVEMBER 30, 1911

	Churches	Sunday schools	C. E. Societ's	Women's Societies	TOTALS	Individual Contribut.	Constit. States	Income	Legacies	TOTALS
1910.....	\$27,812.28	\$989.28	\$233.52	\$9,878.42	\$38,913.50	\$15,621.50	\$16,334.22	\$12,787.13	\$84,151.52	\$167,807.57
1911.....	28,449.49	841.96	224.49	10,655.90	40,171.84	11,667.55	16,947.90	11,508.13	72,289.35	152,584.77
Increase.	637.21	.....	.....	777.48	1,258.34	.....	613.68	.....	.....	.....
Decrease.	.....	147.32	9.03	.....	.....	3,953.95	.....	1,279.00	11,862.17	15,223.10

The above financial statement shows an encouraging increase for the month of November in contributions from churches and Sunday-schools. The total decrease for the first eight months of over \$15,000 is largely due to the loss in legacies, which are always of an uncertain character.

It is hoped that all Sunday-schools and young people's societies will observe January as Home Missions Month. Literature suitable for responsive services and for intelligent presentation of the cause of Home Missions will be furnished free upon application by writing to the Treasurer of this Society.

The past year has been remarkable for the number of friends who have availed themselves of the benefits derived from the Conditional Gift Plan. More have been received than at any time in the history of the Society in the past. There are many reasons why this Plan is a beneficial investment, both for the donor and for the Society. Write to the Treasurer for particulars concerning rates of interest upon Conditional Gifts.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY

Office: 287 Fourth Avenue, New York.

Corresponding Secretary, Charles H. Richards, D.D.; Treasurer, Charles E. Hope; Field Secretaries, William W. Newell, D.D.; 19 S. La Salle Street, Chicago, Ill.; New England office, Room 611, Congressional House, Boston, Mass.; Rev. H. H. Wikoff, Mechanics Bank Building, San Francisco, Cal.; Assistant Field Secretary, Mrs. C. H. Taintor, Clinton, Conn.



A HOPI THANKSGIVING, NEW MEXICO



LAGUNA PUEBLO, NEW MEXICO

MORE ABOUT NEW MEXICO

LIKE other portions of the western plain, New Mexico is rapidly losing the signs of having belonged to "The Great American Desert." Irrigation has made a portion of its area exceedingly productive. Dry farming methods have changed a still larger area from grazing to agriculture. Hundreds of new communities have come into existence within the last few years. The number of post offices has doubled or tripled. The population jumped from 195,310 in 1900 to 327,301 in 1910, a gain of 67 per cent. Only Idaho, Nevada, North Dakota, Oklahoma and Washington exceeded this rate of growth. Many forces are at work to perpetuate her prosperity. New railroad lines are building. Statehood is close at hand. The strengthening of Mexico's political and industrial life (if as may be warrantably hoped such shall be the result of the revolution) will be of benefit. Altogether New Mexico has entered upon a new era.

She has a considerable Indian population belonging to the less progressive

portion of that race. Many of them dwell in pueblos, the adobe houses being entered from the roof, thus affording special security from attack. The front door step is a ladder.



CALLING AT A PUEBLO HOME, NEW MEXICO

There are few states with more pressing problems, social and religious. Large communities of Mexicans are found everywhere. They speak for the most part only Spanish. They are of the most illiterate type of the great religious organization which holds the record for illiteracy. Their racial inheritance is not of the best on either the Spanish or Indian side. As to the English-speaking population they are as in other western states, from everywhere, although in larger measure from the South than is the case with states farther north. As in other pioneer regions nearly everyone is preoccupied with the endeavor to establish a home. Other things can wait. This makes the task of the church and school a hard one. The saloon and kindred forms of evil which infest new states add their full quota of opposition to the forces of righteousness. Nor does the semi-tropical climate with its endless spaces of treeless sunlit plains promote the vigor of endeavor, so essential to the building up of the best institutions.

But a goodly company of Christian people may be found in every community. Whenever they can secure competent and consecrated pastoral leadership the cause of Christ moves forward. When they cannot, as is too often the case, the work falls back. Nowhere does the quality of the pastor signify so much as on the frontier. Nowhere do people respond so readily to the personal power of a strong man. Nowhere do they refuse so decisively to follow a weak man. Sectarian bigotry is rife in the Southwest within Protestant lines as well as within Roman Catholic. One

of the functions of Congregationalism there, as elsewhere, is to proclaim a gospel of tolerance and to put emphasis upon essentials. In New Mexico genuine Christian co-operation would result in the care of many a community now neglected and the relief of communities now overchurched.

The Christian school is an indispensable factor in the problem. The Mexican children, alert and tractable, are being so influenced by these schools as to warrant the hope that in a few decades there will cease to be an undigested alien population in New Mexico. The responsibilities of Statehood will also, it may be anticipated, further this progress.



REV. J. M. MOYA AND FAMILY, SAN MATEO, NEW MEXICO

Altogether New Mexico, with its own queer, distinct, not altogether attractive individuality, now bids fair to become assimilated to the general life of the nation at a much more rapid rate than in the past. In this process, and in the vastly more important process of establishing the Kingdom of God, the home missionary has his high and indispensable share.

THE NEW SOUTHWEST

By Rev. J. H. Heald, D.D.

THE story of Congregational work in the southwest begins with the old Mexican city of Tucson. Here work was begun by the

Presbyterians, a small organization effected, and a building erected. This building, nearing completion, was encumbered with a debt of



CONGREGATIONAL CHURCH, TEMPE, ARIZONA

\$5,000. An appeal for denominational help brought the reply that better use could be made of their money than to put it into an obscure Mexican town. The bank which held a mortgage on the property was about to accept an offer of \$5,000 for the building to be used as an opera house.

In this emergency, Mrs. W. C. Davis, an earnest Congregationalist, who had recently come from Milwaukee, appealed to Dr. Warren, then Home Missionary Superintendent of California. He arranged a meeting in Tucson with Dr. L. H. Cobb, who was about to make a trip to the Pacific Coast. They

looked into the situation and decided that the only Protestant church in the Southwest ought to be saved. Accordingly the Congregational Church Building Society advanced \$3,000, the people of the city raised \$2,000 more and it was done. This happened in 1883.

This interesting old adobe building still stands as a monument of disinterested Christian enter-



TUCSON, ARIZONA



CONGREGATIONAL CHURCH, TUCSON, ARIZONA

prise. While the modern city has grown away from it and it will soon be necessary to build a modern structure out toward the University, where is the natural sphere for Congregational work, the old church will ever be an object of love and veneration, especially to the older members who personally knew its history.

The Tucson church has done an important work in a very difficult field. Its present resident membership of less than one hundred is no measure of its influence or usefulness. It has ministered to great numbers. Congregationalists and those of other faiths, who have been temporary residents of Tucson, for the sake of its beautiful winter climate, and it has a still greater work yet to do.

Our church at Tempe, Arizona, had an interesting origin. It was started in 1892 by a colony of Kansas Congregationalists who migrated to the beautiful Salt River Valley in a body. The church building was erected ten years later with the help of the Congregational Church Building Society and is a neat, attractive structure well located in the center of this garden spot of the Southwest. The spiritual leader in the formation of the church was the Rev. Daniel Kloss, who

also served as pastor for several years. Dr. Kloss is a remarkable man, having done eminent work in the ministry and then in the later years of life amassed a comfortable fortune. Full of days and honors he now resides at Claremont, Cal. The mutability that has affected church life in Arizona in the past is shown by the fact that of the many substantial

heads of families who formed the Kansas colony twenty years ago, only one now remains in Tempe. Some have gone to heaven. More have got rich and gone to Southern California, which prosperous Arizonans seem rather to prefer to heaven. Notwithstanding the many removals and the fact that religious sects have multiplied faster than the population, the church has doubled its membership. It is in a beautiful, growing town, under the shadow of Arizona's great Normal School, and has a promising future. Its influence is shown by the fact that at the recent registration at the Normal School, the number of students giving "Congregational" as their church preference was equal to the number giving Methodist or Presbyterian as their preference, and that notwith-



CONGREGATIONAL CHURCH, READING ROOM AND PARSONAGE, JEROME, ARIZ.

standing the comparative smallness of our constituency in the state.

Jerome, Arizona, is a curious town built on a mountain side over the rich United Verde mine. The church building is a three story structure but contrary to the usual custom was built three stories down instead of three stories up. The auditorium on a level with the street was first built; later a reading room and church parlors were added underneath; and still later the parsonage was built one story further down the mountain side.



CONGREGATIONAL CHURCH, LOS RANCHOS DE ATRISCO, N. M.

Even so the parsonage is well above the next street below, so steep is the mountain. The fully completed structure was dedicated Nov. 15, 1903, and just a week later was totally destroyed by fire. It was promptly rebuilt, the present structure being first used March 13, 1904. In all this building and re-building the Congregational Church Building Society bore an indispensable part. The church has a great, but difficult sphere of work in this town of 2,500 people gathered from all corners and crannies of the earth. It conducts a free reading room and is developing its work along institutional lines. A strong Men's Club is an important element in its work.

The work among the Mexicans of New Mex-

ico has been interesting and important. Primarily it has been a philanthropic and educational work, conducted with the aim of promoting intelligence, morality and good citizenship and without disturbing their relation to the Catholic church. In some cases, however, we have been led to follow up this work by the organization of a Protestant church. Such an organization was effected at Los Ranchos de Atrisco, four miles from Albuquerque, and a building erected with the help of the Congregational Church Building Society in 1893 for the joint use of mission school and church. Several strong, earnest converts formed the nucleus of the church and they stood faithful notwithstanding the almost incalculable pressure, both ecclesiastical and social that was brought upon them. Rev. Felipe Hernandez, who was the first convert of our mission in Chihuahua, Mexico, is the present pastor.

San Mateo is a picturesque little Mexican town located well up between the shoulders of mighty Mt. Taylor. A mission school has long been conducted there with most beneficial effects upon the town. When at last the time seemed ripe for church work,



CONGREGATIONAL PARSONAGE, SAN MATEO, NEW MEXICO

a parsonage was erected and Rev. J. M. Moya was transferred from At-risko and placed in charge of the field. After much hard work and patient, earnest teaching, a small church has been gathered of those who understand the meaning of spiritual religion.

Our largest Mexican church is at El Paso, Texas, at the point of the long finger which the great state reaches out between New and Old Mexico. It was my good fortune in the course of my professional duties to drop into El Paso one Monday last May, when the battle of Juarez was raging across the river in Mexico. For two days the battle raged and the people on our side were made aware of it not only by the rattle of rifle and boom of cannon, but by the occasional dropping of stray bullets on our side. It was with difficulty that I made my way down to the Mexican quarter close to the river, as it was in the danger zone and our boys in blue were bent on

keeping people out. However, they accepted my assurance that I had important business not connected with the war. I found pastor and people greatly interested in the revolution going on across the line, as most of them were from old Mexico and well understood that the leaven of missionary teaching had been largely responsible for preparing the people to demand a larger share in the government. However, they were still more interested in the advancement of the kingdom of God. The earnest young pastor told me of the many bright promising young men around his church whom they wished to save from the saloon and for Christ and the church, and besought me to secure help whereby reading and recreation rooms could be erected in connection with the church. Certainly that is a place where some consecrated money could be invested with assurance of large returns.

IS IT WORTH WHILE?

A Nebraska pastor, whose church has just received a lift from the Helping Hand of this Society, writes us as follows:

"The grant and loan voted to this church are a source of great joy to each member of the church. It is difficult for me to find language to express the gratitude which I feel to one and all who were instrumental in bringing this about. I praise God for putting it into the hearts of his people to make the donations to the C. C. B. S., and into the hearts of the official Board of the Society to thus favor the Domiphan Church.

I wish I could go out and tell the churches the great good they are doing in making it possible by their donations for struggling churches to erect suitable buildings in which to worship God.

On different fields where we have labored, there have been seven churches to which the C. C. B. S. has extended a helping hand in the erection of their houses of worship. In

these churches about two thousand people may assemble to worship God in spirit and in truth every Lord's Day.

Pray for the Spirit of God to be poured out upon all these needy fields."

SPEAKING OF GIVING

Dr. Kloss of Webster Groves, Mo., makes some good suggestions in his "Thermometer."

"God's love hath to us wealth upheaped;
Only by giving is it reaped;
The body withers, and the mind,
If 'tis pent in by selfish rind.

Give strength, give thought, give deeds,
give pelf,
Give love, give tears, and give thyself;
Who gives not is not living.
The more we give,
The more we live."

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if to-morrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand your offering took."

THE CONGREGATIONAL EDUCATION SOCIETY

Office: 14 Beacon Street, Boston, Mass.

President, Wm. R. Campbell, D.D.; Vice-President, Henry C. King, D.D.; Corresponding Secretary, Rev. Edward S. Tead; Treasurer, S. F. Wilkins; Western Field Secretary, Theo. Clifton, D.D.; Field Superintendents, Rev. S. H. Goodwin, Provo, Utah, and J. H. Heald, D.D.; Albuquerque, New Mexico.

STUDENT AID, 1911-1912.

The Directors of the Society voted in November to grant financial assistance to 196 young men preparing for the Christian ministry.

They are distributed as follows:

COLLEGES		SEMINARIES	
Brown,	1	Andover,	4
Dartmouth,	6	Atlanta,	21
Bowdoin,	6	Bangor,	28
Columbia,	1	Hartford,	18
Marietta,	2	Oberlin,	24
Yale,	1	Union,	11
Oberlin,	3	Yale,	7
Berea,	1	Pacific,	7
Yankton,	1	Chicago,	46
Ripon,	1	Howard,	2
Drury,	2		—
Harvard,	1	Total,	168
Redfield,	2		
Rollins,	1		
Talladega,	1		
Fairmount,	1		
Northland,	1		
	—		
Total,	32		
A total of 200.			

Of this total it is interesting to note the number of foreigners who received this aid, as follows:

Germans,	11	Russian Germans	2
Swedes,	6	Finns,	1
Danes,	10	Greeks,	2
Japanese,	9	Persian,	1
Armenians,	8		—
Slavs,	6	Total,	59
Negroes,	3		

Some of these students will return to their own countries as missionaries, but the larger number will become pastors among their own peoples who have settled here.

The German, Finnish, Slavic, Swed-

ish, Danish, Russian, German and Negro churches of our country are demanding a better educated ministry and the supply does not equal the demand.

The income from permanent student aid funds held by the Society will not meet the appropriations by about \$2,000. This will have to be taken from church collections.

Of the 109 English applicants in theological seminaries, fifty are college graduates.

That too large a percentage of men preparing for the Congregational ministry are without college education is an unfortunate fact. In a number of instances, however, graduates from theological seminaries realizing their lack of previous preparation take subsequently a full college course.

The professional schools of law and medicine connected with some of our large universities now refuse admittance to all students who have not had a previous college training, the result being that a much more thoroughly equipped class of men is graduated into the two professions. Whether a like course should be adopted by our theological seminaries is a question, but the effort should be made constantly in all these institutions to maintain high standards of scholarship and efficiency and unhesitatingly test their students by these standards. This must be done if we are to win and hold the abler men in our graduating college classes to this highest of all professions.

VOLUNTEERS FOR HOME MISSIONS

By Rev. M. J. Fenenga, President Northland Collège, Wisconsin

MANY years ago, when the first call was sounded by "The Student Volunteer Movement for Foreign Missions," the writer and his sister were among the first to respond. Graduating in the years of "Retrenchment" on the part of the foreign Boards, we were, while waiting, guided by the great Unseen Hand to the work in the North, which gradually drew its far-reaching claims around about us and held us to the work so largely foreign on the shores of Lake Superior.

Having seen something of the transformation of the great lumber regions into the stump lands (the "Slashings" of the North); having seen many home missionary churches call in vain for self-sacrificing workers in these lonesome, unknown fields, the thought has often come, and has several times been expressed, of the need of a "Student Volunteer Movement for Home Missions," or the broadening of the "Student Volunteer Movement for Foreign Missions" to include *all* missions.

The slums of our own cities, the factory system wherever found, the lonesome fields on the prairie, mountains, or Northern bush call for men and women willing to work for small salaries, willing to go unconsecrated by public meeting, or the laying on of the hands of the Mission Boards, willing to be buried and forgotten in their lonesome work among the lonesome toilers of the Master loves.

I have known one of our great Northern districts on the shores of Lake Superior to have only half of its mission churches supplied with workers. I know from experience what it is to live the lone life on the Western plains many miles beyond the reach of church or missionary. I have read the mute heartache of mothers who have had to bring up large families of children beyond the reach of the good tidings; have had a short

experience in the work of the Chicago slums, connected with the Chicago Commons in its early days, and know the smell of the inner rooms and of the basement tenement where the greatest call for Christian help is perhaps the lack of a feeling of need for it on the part of many who toil and huddle there.

On my visits throughout New England, I have had many occasions to visit factory towns and the factories themselves, have talked with the workers in different tongues and in many different kinds of factories and under many different conditions all the way from good to very bad. Have frequently taken the liberty to tell the manufacturers their greatest opportunity for doing things worth while, things which eventually they would hold as their highest asset.

In the large majority of cases factory owners have been frank to say that they believe that if they could get the right sort of a man or woman to undertake that kind of missionary work, overseeing evening schools, reading-rooms, home sanitation, getting speakers of the right sort to address these men and women and guiding them to start movements in these directions according as conditions and location seemed to demand, that they would willingly share in the expense of such work.

With the many industrial and civic problems, the educational, religious and moral issues, together with the immense influx of foreign peoples, we need a movement that shall make the captains of industry everywhere feel the importance of home missions in factory life.

For nearly thirteen years I have been in the Northern region and watched the new settlements coming from the shores of Scandinavia, Poland, Finland, Russia and Germany. I have been frequently the guest at their table, the speaker at their gather-

ings, the organizer of some of their religious and educational life and more specifically guiding the training of their leaders for the better things in their community as centered at Northland College.

The very lonesomeness of their life in the midst of the Northern bush and winter snows that rise like prison walls about their cabin homes, the severity of their struggle to widen the clearing from the omnipresent stump and bush gives God an opportunity to reach these people, as He may not have with the luxurious, contented life.

The right man among such as these can gradually lay his hands on the social, civic, political, educational and religious interests and life of communities in a way that would be the envy of the city pastor. His salary of necessity would be of the proverbial home missionary scantiness, but he would gradually be able to see things move and mould in a way that would greatly make up that deficiency.

I have seen missionary pastors of the rugged and right spirit of self-sacrifice mould such communities, raise standards of life, disperse narrowness and prejudice and bitterness, often burned in across the seas under Russian tyranny, and plant there the wayside cross of worship, send light into the bush and inspiration and hope into the heart of many far-flung communities.

Is it not time that our home missionary Boards put into a concrete and definite appeal the call for reapers for these broadening, widening and whitening fields in the needy places?

May I simply state that from my own experience the greatest sacrifice I ever made was to stay in a little unknown home field when I had hoped to follow the glories of the call to foreign lands. Men and women will have to be willing to go unheralded, perhaps unconsecrated by public gathering, perhaps at a great deal smaller salary than the foreign field would offer, foregoing the romance and glamor that is often

around the far-off and taking instead of it the drudgery and unromantic of the near-by. But,—and this is a great BUT,—no person can get a chance for greater self-sacrifice, a chance for more needed service, a chance for laying his hand on the great essential and threatening problems of our beloved land and indirectly a chance to make the countless foreigners, who annually leave our shores for a winter or permanent stay in their old home lands, missionaries to these countries, nor will he find a chance for great appreciation on the part of those he works amongst.

A speaker at a recent conference stated that nearly a quarter of a million people, largely Italians, Germans, Scandinavians, Japanese and Chinese went back to their old countries to spend at least the winter or part of the year. This number may seem large, but suppose that one in fifty of these or one in a hundred were reached by the verity of the message the above mentioned volunteers for home missions could bring, we would annually be sending abroad a host of foreign missionaries of a very effectual sort, larger several times than the combined force now sent out by all Boards.

They could give testimony of Christ, of God and of a people in America that have joined in a great partnership for the uplift of all peoples and all nations. They would bring their message to their people, not as a foreign missionary message, but as an intimate, live conviction which would gradually be the little leaven of the large lump.

Last summer at the Lake Geneva Conference of the Missionary Educational Movement, we had the privilege of bringing this necessity home to the young people there during several addresses, and advocated the starting of the Home Missionary Volunteer Movement. Immediately there were some concrete results. One young lady consecrated herself to the work among the "Corn Crack-

ers" in the black belt of the South; one to the slum work in the city of Chicago, and one told her Board to send her to the neediest home missionary field wherever it might be. Nearly all the speakers at this Conference felt the urgency and the necessity of something like the above suggestion being carried out.

It seems to the writer that someone ought to be sent to our colleges to urge the strongest and most promising young men and young women to answer the call of our home land.

Let it once become deeply felt that it is as self-sacrificing and glorious to answer these nearby calls as it is to answer the far-off call, and men and women will answer to the sacrifice of the humble drudgery and service that the hidden home fields imply.

I have known young men in my student days to wait, in those days of "Retrenchment," for several years until they could be sent abroad, busy often in different occupations, instead of going to their Home Missionary Board and saying: "Send me to the neediest field you know of at home."

Why should not our Volunteers for Missions go to their Boards, home or foreign, or committee representing the whole field and ask to be sent to the *neediest place of service* without regard to locality? In consultation with such committee the field of greatest fitness could easily be matched up with the applicant of the greatest fitness for the field.

Let the call be for *Volunteers for Missions*, not merely for "*Student Volunteers for Foreign Missions*." If this combination call cannot be made effective, then let there be a call for "*Volunteers for Home Missions*" crystallized into a definite movement.

WRITE FOR IT

At the request of friends, we are giving below a list of leaflets and letters issued by the Society covering

its work in New Mexico and Utah and other sections of the West. They may be had for the asking—also collection envelopes.

Especial attention is called to the teachers' letters which are a distinctive feature of this Society. These letters are written by our teachers in the Society's schools in Utah and New Mexico twice a year, and they have already won recognition by their clear, interesting and instructive account of their missionary labors. The circulation now numbers over 22,000.

Congregational Education Society, "A Summary."

Congregational Education Society, "Fifteen Great Reasons."

QUESTIONS.

"How Can I Go to College?"

The Christian College.

Two Opinions of a College.

What They Have Done.

An Interesting Fact.

You May Help in This Way.

Annual Report, 1911.

Annual Report, 1910.

Redfield's Opportunity.

Redfield College, "Its Great Mission."

Northland College.

The Story of an Academy.

Why Not Become a Christian Minister?

NEW MEXICO.

"Is It Worth While?"

"A Big Hindrance."

Educational Work in New Mexico.

The Nativity Play.

For Such as These.

An Evening in a New Mexico Mission.

The Penitentes of New Mexico.

Rio Grande Industrial School, Albuquerque, N. M.

Teachers' Letters, New Mexico.

Teachers' Letters, Utah.

Page of Pictures.

UTAH.

Procter Academy.

Vernal, Utah.

A Study of the Present Mormon Problem.

Mormonism, Some of Its Realities.

Joseph Smith and Book of Mormon.

Some Facts About Mormonism.

A Protest From the Inside.

That Boy from Utah.

Utah—Extracts from Letters.

Utah and New Mexico.

Correspondence may be directed to the Boston office.

Other leaflets are in preparation.

THE CONGREGATIONAL SUNDAY-SCHOOL AND PUBLISHING SOCIETY

MISSIONARY AND EXTENSION DEPARTMENT

Office: Congregational House, Boston, Mass.

President, Rev. Frederick H. Page; Missionary and Extension Secretary, Rev. William Ewing, D.D.; Treasurer, Henry T. Richardson; District Secretaries: Rev. Robert W. Gammon, 19 S. La Salle Street, Chicago, Ill.; Rev. Milton S. Littlefield, 155-80th Street, Brooklyn, N. Y.; Educational Secretaries: For the Southwest, Rev. J. P. O'Brien, 4128 Campbell Street, Kansas City, Mo.; For the Pacific Coast, Rev. Miles B. Fisher, 948 Market Street, San Francisco, Cal.

Dr. Gunsaulus, in talking of the Sunday-school situation, said: "Any educational movement which is not backed by a great altruistic missionary motive, is ephemeral and powerless; and any missionary movement which does not have the best educational elements, is equally ineffectual."

This applies with force to the Sunday-school work at the present time. There is an important movement for better educational methods. This has been delayed all too long. We rejoice that it is here. It deserves and is receiving the best thought and the best impulses of our denomination. The missionary motive and opportunity need equal emphasis.

THE OPPORTUNITY OF THE NEW YEAR

Under the leadership of several of the Superintendents of the Sunday-School Society, there is a state-wide movement for increased membership and attendance. In some the aim has been for an increase in membership of from ten to twenty per cent., and a larger increase in the average attendance. The record is kept by the State Superintendent or Committee, and the responsibility is thrown upon each church to do its share.

There are few, if any, churches of our denomination which might not increase their Sunday-school enrollment at least 10 per cent. during the year. The demand for enlarged attendance would re-act favorably upon the quality of the instruction. No school of our fellowship can hold a large number without doing good work.

THE APPORTIONMENT PLAN ON TRIAL

The Treasurer's account shows that there was received \$395.23 less in the month of November than for the corresponding month of the previous year. This may result from a larger number of contributors giving according to the Apportionment Plan, and holding their gifts for the end of the year. It is earnestly hoped that the results may fully justify the noble efforts that have been put forth by the Apportionment Commission and those who have labored so earnestly with them.

If any contributors have not done their full share, it is earnestly hoped that remittance may be made at once. If it is desired that this should be credited to the year 1911 in the Year Book, this can be done if the remittance is received before January 16th, and is accompanied with the statement to that effect.

BIBLE STUDY IN A FRONTIER SCHOOL

By Rev. Jesse W. Foster, Missionary in Oklahoma

The Gage View Sunday-school meets in a little schoolhouse on the hillside, in a picturesque tangle of wild sunflowers. A group of sunny, bright-eyed children come in farm wagons to study their Bibles. I am learning what great things can be done with little to do with, in a frontier mission Sunday-school. With the help of our ever-ready Sunday-School Society, I was able to put Bibles and Testaments into the hands of these children for the few pennies they could afford to pay. They are proud to have their own Bibles, and they bring them to school regularly.

The children call themselves "Psalm-sayers," and it would astonish members of our large schools to hear these

children, often as young as six years, recite whole Psalms each Sunday. Bible quotations are given from memory by nearly everyone present, containing some word selected the Sunday before. Their greatest delight is our "Hunt-verse-quick-game." They have learned to give quick answers to many questions, such as "Which is the Faith chapter," or "the Charity chapter," names of the Books, and the like.

Last Sunday we had a prize contest to see who could find the most texts in the Bible first. Much enthusiasm was shown, and a little girl, much younger than many, was the winner.

The school has made a great change in the community.



GAGE VIEW SUNDAY-SCHOOL, OKLAHOMA

NORTH DAKOTA

The following extract from the Annual Report of Rev. E. H. Stickney, D.D., of North Dakota, shows encouraging progress:

"We organized thirty-four new schools, as against twenty-six the previous year. Considering the number of young and small schools requiring care, we are well pleased with

the results. It is significant that all of our twenty churches organized during the year have grown either directly or indirectly from the Sunday-school work. We are under great obligation to the Sunday-School Society for the help it has rendered during the past year. As the years go by, the importance of this service increases rather than otherwise.

"Large sections are so separated from all church privileges that the children are growing up destitute of Christian teaching. We cannot expect many churches to be organized in such communities. The only means to reach the people is through the Sunday-school. The good seed of the Word is sown, and this is about the only way that it can be done.

"The work for the boys and girls has been done altogether too imperfectly in the past. Too many of them have fallen out by the way. They have been lost to the church and the Kingdom because the work was not better done for them. We are trying to get better schools. Graded literature is being introduced more and more. The educational side of the work is being emphasized. We are trying to do our work in such a way that it will command the respect of all. Modern methods of study are making the Bible a new Book, and unveiling its truths in the most wonderful way. We are only at the beginning of this great undertaking."

IN KIT CARSON COUNTY

By Rev. Allen Shaw Bush, Superintendent for Colorado and Utah

In Kit Carson County, where the villages of Stratton and Seibert are situated, the ranchmen have passed through another period of drouth and discouragement during the summer just gone. Many of the new settlers; unable to provide for their necessities, have moved their families to Eastern states, but others are bravely facing the unfortunate conditions. It is an interesting feature in the religious life of this county that many Sunday-schools have been organized in this time of disappointment.

By invitation I journeyed to Vona, and there met Mr. Huntington, a member of the School Board. He took me twelve miles south to his ranch, where I was kindly enter-

tained. The next morning a family of four children, with the grandmother and father and mother, in a large carriage, drove to a near school-house, where Mr. Huntington superintends the Pleasant Meadow Sunday-school, and there a helpful service, with a lecture upon Teacher Training, occupied the morning hour. Forty-three were present.

At noon a drive of three miles brought us to a sod house for dinner, and an hour later we were rolling over the dry prairie toward the Hungerford school-house, a new sod building. No one in the community was willing to become the religious leader. Sermon, prayer and exhortation followed, and then the effort to secure a superintendent. The task was made easier by a program with the Lord's Prayer on the blackboard, but courage was wanting. Presently some remembered that a Christian man was coming in a few weeks, and a visiting young lady consented to act until the arrival of the efficient leader. The remaining officers were selected, and a grant of supplies was given and gratefully accepted.

Two more Sunday-schools in this neighborhood will be gathered before the snow flies again. Leadership is a most desirable qualification in a new country. May God's blessing remain upon these new schools in Kit Carson County.

BETTER SCHOOLS

By Supt. H. N. Smith of Oregon.

The Graded Lesson system is increasing in force. Several of our schools are taking it up, making the new lessons a feature of the Rally Day call. There is a constant demand from our superintendents and teachers for the best methods and materials, and I am taking much satisfaction in it, after constant effort along these lines for past years. This and the spirit of the times would seem to count for this encouraging interest.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Office: 287 Fourth Avenue, New York.

Henry A. Stimson, D.D., President; William A. Rice, D.D., Secretary; B. H. Fancher, Treasurer.

A COMPARATIVE STATEMENT OF RECEIPTS

FOR THE FIRST ELEVEN MONTHS OF 1910 AND 1911

	Churches	Individuals	Aff. Soc.	Interest	Legacies	Totals
1910....	\$10,673.90	\$12,675.47	\$4,908.37	\$8,353.99	\$1,576.96	\$38,188.69
1911.....	11,913.80	11,023.74	5,657.45	8,590.65	1,903.36	39,089.00
Gain.....	\$1,239.90	.....	\$ 749.08	\$236.66	\$326.40	\$900.31
Loss.....	.....	\$1,651.73	.....	.....	.....	.....

The above figures show a loss of ground during November. The advance of \$1,360.94 at the end of October is reduced to \$900.31 at the end of November. We are, however, confident for December. It is always the best month in the year. We would that the goal of \$50,000.00 for 1911 could be reached, but of this we will speak positively in our next issue.

come than he received as President of one of our greatest universities.

When he applied for the pension he had already resigned the Presidency of the university, and was a candidate for the Governorship of his state. Later he was elected Governor, and his salary is \$2,000 a year more than he received as President of the university. At the present time he is a conspicuous candidate for the nomination of his party for President of the United States.

The reasons given for his application for the pension are thus expressed by himself—"a man who goes into politics bound by the principles of honor, puts his family and all who may be dependent upon him for support at the mercy of any incalculable turn of the wheel of fortune, and I felt entirely justified in seeking to provide against such risks."

Unfortunately the newspaper discussion which this incident has created bears the color of partisan prejudice. At the same time it reveals the attitude of the public mind on the question of giving a pension to one who is not in immediate need of it.

The friends of this distinguished gentleman say that he has not been "guilty of anything undignified or

SHALL PENSIONS BE PAID TO THOSE WHO DO NOT NEED THEM?

The application to the Carnegie Foundation for the Advancement of Teaching, by a recently retiring University President to enter politics, has brought about a newspaper discussion as to whether one may claim a pension based upon past service when he is not in need of it. In this particular case the applicant, though he had taught for twenty-five years, which is the minimum period constituting one of the proper qualifications for a Carnegie pension, was only fifty-three years old and was still eminently qualified to secure a much larger in-

un-American in applying for enrollment on the Carnegie Fund for that which was due him because of his long service as an educator. They furthermore assert that to be enrolled upon the Carnegie Fund is a badge of honor."

On the other hand his political foes declare that he exhibited a "woeful lack of dignity in applying," as they put it, "to a charitable organization for assistance." They furthermore say that "in applying for a pension while in fine physical condition and considerably under the Osler limit, he did not observe that sturdy independence characteristic of American manhood."

It has been stated that the way in which his request for a pension was worded gave the committee of the Foundation which had to examine it "every reason to believe that he considered a pension to be the inevitable result of the twenty-five years of service as a teacher. We understand that he was informed by the committee that the pensions under the Carnegie Fund were not automatic and that each application must be examined on its merits. It was further stated that this was the first request of the kind that the trustees had received in the four years of the Foundation's life. It is generally understood that at least two members of the committee were the Presidents of Columbia and Yale.

What we wish especially to emphasize in the discussion of the matter by the public press is its unfriendliness toward the principle that the distribution of pensions can be according to an automatic process. One of the great metropolitan dailies had this to say: "Pensions, whatever their kind, presuppose past work and a present that speaks of need." In a great measure this first condition had been met in this case. This gentleman had been a distinguished and successful educator for twenty-five years. Truly that was an honorable record and deserved the greatest consideration, and had there not been lacking the

second element, namely, "a present that speaks of need," the approval of this application for a pension would have been everywhere commended.

There is a great difference between a pension which is the result of public benefactions and an annuity which has been provided by the savings through a period of years on the part of the annuitant. No one could question the right of one to receive an annuity in the time of his old age or infirmity, which came to him as a result of the payment of annual premiums to a life insurance company, for example, during his earning period. It would be his by every right. It would not be in any way affected by the record or the service of his life.

There is a great demand at the present time in the ministry for a system of pensions or annuities, which shall be automatic, available for all ministers when they are retired from active service, either because of physical infirmities or old age, whether they are in need of the pension or not. If the funds to provide such pensions are to be given by the churches and the benevolent public it is a question of serious import, whether they would be willing for all to participate, or only those who were not otherwise sufficiently provided for. The first thing which appeals to the lay Christian public in the matter of pensions for ministers is the record and value of their services, and the second, their need. If the ministers themselves provide the funds for pensions in their old age, they are entitled to them whether they need them or not. If they provide for them in part, they are likewise entitled to that proportion.

But, if we understand the attitude of the giving public to the cause of Ministerial Relief, and we think we do in some fair measure after nearly ten years of service along this line, it is that of the deserving need of these aged and infirm ministers of Christ, whose lives have been a joyful and consecrated service to others

in building up the Kingdom of God. There can never be an automatic system of pensions. Men will never give generously to provide pensions for those who are already provided for. It is the heroic element, the devotion, the sacrifice, the enduring of hardship as "good soldiers of Jesus Christ" which make the closing and incapacitated years of the lives of ministers redolent and attractive. For the comfort of such as these, poor in the goods of this world, but rich towards God, Christian laymen will give with increasing generosity until not one Soldier of the Cross will be left without comfort and care in the closing period of his life.

MINISTERS' SALARIES

We venture to make some quotations from recent articles in the *Congregationalist* by Dr. Charles E. Jefferson, on ministers' salaries:

The inadequacy of the salary of multitudes of clergymen is one of the dark features of our modern Christendom. It is a problem with which the church is bound to deal more energetically and that at once. The humiliations and sufferings of aged and invalid servants of Christ cry trumpet-tongued against our present methods, and the fact that many a noble young man is refusing to enter the ministry because he is unwilling to subject his wife to the harassing ordeal which has come to be counted the average preacher's lot, is reason why Christian leaders should take a more vigorous hold of the problem.

* * * * *

The nerves of a man's mind are more or less paralyzed when he feels that he is suspended above the jaws of destitution, knowing neither the day nor the hour when he may drop into them. No conscientious man can do good intellectual work if his heart is torn by anxieties concerning the payment of his bills, or if there is no margin between income and outlay, allowing him to put aside each year, at least a little against that rainy day which is sure to come. It is galling for a man ordained to stand before the community as a moral teacher, to have creditors in the town unpaid. It is humiliating for any man to be obliged to skimp and scrape in order to eke out just a bare existence. A church owes it to its pastor

to see that he is safeguarded against those pecuniary embarrassments which wear out a man's life.

* * * * *

Compensation is a delicate subject from which the minister's heart instinctively draws back. Most ministers prefer to suffer in silence rather than hint that their income is insufficient. This is one reason why many a minister is poorly paid. The chauffeur speaks out, so does the coachman, the gardener, the bookkeeper, the foreman, the cook; consequently their wages are raised. The clergyman does not speak out, and hence his salary remains what it was. The church grows, the cost of living increases, the wealth of laymen multiplies, but the preacher goes on working for the same old pay because he does not speak out, and because his people do not consider.

* * * * *

There are thousands of churches which pay their minister generously, keeping his salary at the level of their ability, sometimes even beyond. There are thousands of other churches which are paying their pastor all they can, and therefore all they ought, but whose best is not enough. Such cases are for denominational action. In many a community there are too many churches. If six churches struggle for an existence where only two are needed, then some of the ministers are sure to suffer. This is a tragedy of human manufacture and can be ended. There is enough inevitable misery in this world without adding to it needlessly. Self-sacrifice will always be called for, but there is no reason why we, by our folly, should create new demands for it. Many of the feeble churches should be consolidated, and whenever a non-self-supporting church is a necessity to the welfare of the community in which it exists, the denomination should look after it, and see that its minister and his family are able to live in dignity and comfort. It is a scandal on the church of Christ if in a Christian land, in an age of boundless wealth, any of its ministers are compelled to work financially handicapped and tortured. The church as a whole must bear the burdens of the churches which are weak. A denomination which does not care for its own is something worse than an infidel.

* * * * *

These earnest and timely words, on an increasingly vital subject, deserve the serious consideration of the officers and members of all our churches. A change is imperative if the ministry is to be maintained in numbers and efficiency.

THE WOMAN'S HOME MISSIONARY FEDERATION

President, Mrs. Roy B. Guild, 84 Fisher Avenue, White Plains, N. Y.; Treasurer, Mrs. H. A. Flint, 604 Willis Avenue, Syracuse, N. Y.; Corresponding Secretary, Mrs. W. W. Newell, 244 Wesley Avenue, Oak Park, Ill.; Editorial Secretary.

PROGRAM FOR W. H. M. U. JANUARY, 1912

AMERICAN MISSIONARY ASSOCIATION.

GROWING AND OUTGROWING: A
Questionnaire on Extracts from Annual Survey and Secretarial Papers.

I. GROWING.

Growth is an evidence of life; expansion a manifestation of vitality. To fail to grow is to dwarf; to decay, to die. Let us briefly note some evidences of the growth of the A. M. A.

No summary of workers in the A. M. A. field is given, but the number approximates eight hundred and fifty.

The South. Note growth in four directions (pp. 4, 5, 6). Also in plant and equipment. Does the reduction in elementary grades conflict with the duty of leadership? (p. 16). Should the A. M. A. duplicate public school facilities when the latter are fairly adequate? Have the institutions in which you are particularly interested made growth this year?

How does the growth of Southern churches compare with that of the denomination at large, and with that of our order in your own state? In home expenditure and benevolence? (Consult the Cong'l. Year Book.) The Home Missionary Society contributes about one-third to the support of its missionary pastors; the A. M. A. about three-fifths, and the churches pay the balance. Does the A. M. A. give too largely?

Note that the real lack of the Negro

is not in the number of churches. Emphasize the hopeful signs of genuine inner growth and preparedness for expansion. State striking examples of social service and up-to-date methods. Which can do community service better, church or school? What can each do better than the other?

Porto Rico. Note the loss of workers, the new building, the beginning of medical work and the outlook for the future.

Indian Missions. Enumerate changes on the Indian field which create new problems. Note the new chapels built and announce that the woman teacher for Black Lodge is at work.

Alaska. Picture the heroic medical and parochial work of Dr. Thompson.

Oriental Missions. Notice the partial retirement of Dr. Pond and the new interdenominational co-operation.

II. OUTGROWING.

An ill-nourished child cannot develop naturally. A half-starved man cannot do his day's work. An infant's dress is inadequate for a half-grown girl. The foot-bound Chinese woman is crippled. A Missionary society is like a human being. It must be properly nourished or it cannot attain its highest degree of usefulness.

Outgrowing old standards of leadership. Note the increased expense of training leaders and how bravely the mission fields are meeting us half way. Is this a creditable share relative to their advancement? How good churches and schools do Negroes need? Beside Dr. Proctor's what

church do you know of which impresses you as unusually successful? May a small church do a large work by setting standards for the community? How important do you regard the country church? What field of the A. M. A. appeals to you most? Why?

Outgrowing small standards of fellowship. Tell about the Home Missions Council. Comment on our inability to do our share. What is our duty to man and God? Note cases of special need. Which ones can you help supply?

The Program pamphlet "Growing and Outgrowing" and other leaflets on the different fields of work and on the special needs will be supplied free upon application to the A. M. A. rooms, 287 Fourth Avenue, New York City.

"EVEN SO SEND I YOU"

In one school in Syria when forty-eight girls were asked, "How many have relatives in America?" every girl rose to her feet. And they have come to us from every land until we have cities in America with more Irish than in Dublin, more Bohemians than in Prague, more Greeks than in Athens, more Italians than in Rome, and more Jews than in Jerusalem. To many of us who have prayed that we might be foreign missionaries God is offering this opportunity. Are we responding to His voice? Yes, but our work as yet is as a drop in a bucket.

In Minnesota there is one county where a German-speaking grandfather, father and sons—three generations born in America and they cannot speak English yet! In New Hampshire are children twelve years of age—not foreigners—who have never attended church nor Sunday-school. In Florida there is a settlement of sixty-five people where no religious gathering had ever been held, and another where just two sermons had been preached in nine years, when Rev. Neil McQuar-

rie, with the Home Missionary launch, "Evangel," found them.

Our lumber and mining camps present further opportunities for obeying the Master's command, "Go ye."

In Wisconsin, out of 500 lumber camps, religious work is being attempted in only 100.

One day we visited seven mining camps where was neither a church nor a Sunday-school. When asked if the miners could not hear the gospel preached if they wished, the missionary replied, "It is nine miles from here to the nearest church. There is



MRS. ROY B. GUILD
President of the Woman's Home Missionary Federation

not a horse in the village. How many people in the church you attend would walk nine miles and back to take their children to Sunday-school? And these people have not the desire you have to hear the gospel preached." Women are needed in missionary work because they see the romance, the heroic, and the beauty of sacrifice. The opportunities are legion, the needs terrific. May all Christian women hear the Master say, "As the Father has sent me even so send I you." MRS. ROY B. GUILD.

CONGREGATIONAL BROTHERHOOD OF AMERICA

OBJECTIVE FOR THE YEAR 1911-12

1. Needed financial support:
 - (a) Budget for the present year.
 - (b) Inherited deficit.
2. All five departments well manned and committees completed.
3. Adequate publicity as to scope, plans, and relations of the Brotherhood.
4. Attractive and instructive literature, prepared under the direction of the chairman of each department of work, printed and distributed widely among our churches.
5. Some form of organized men's work in every Congregational church.
6. Closest possible co-operation of the Brotherhood with other agencies of the denomination.
7. Federation of our men's work with similar effort in other denominations so far as is possible.
8. Co-operation of all our men for social betterment in the local communities.
9. Co-operation with the Federal Council of Churches in all matters pertaining to labor and social service.

FINANCIAL PLANS

In order that the Brotherhood might be easily and speedily financed and that the burden might not fall upon any one man or any group of men too heavily, the Executive Committee determined upon the following plan:

(a) The total amount of \$11,980 needed for this year's work to be spread over as wide an area as possible.

(b) Each state should be asked to raise its share.

(c) The appeal to individuals should come from the state committee unless otherwise requested by responsible authority within the state, in which case the appeal may be sent from the national headquarters.

(d) A separate ledger account should be kept in the national office with each state, and all money received from the state should be credited to this account.

On November 11th a letter embodying these suggestions was sent out to all directors and state officers, and in response to this letter, together with the pledges made at the time of the National Convention, pledges to the

amount of \$8,312 have been received up to date, leaving a balance to be raised of \$3,668.

The Future

Twelve thousand dollars is not a great sum to ask for a national work, and when we remember that four thousand dollars of this is deficit inherited from the three previous years, it will be seen that the actual amount asked for the work of the Brotherhood is very small. When we have cared for the budget of the present year, the organization will be able to enter the year 1912-13 with a clean financial record, and its budget thereafter need not exceed eight thousand dollars a year. We bespeak for the Brotherhood the earnest and hearty support of all the men of our denomination, that it may finish the present year with honor. If you have not sent in a subscription as yet, you can greatly help the work and encourage the officers by doing so at once. Whatever you give will be credited to your state.

NOTES

Rev. D. Brewer Eddy, of the A. B. C. F. M., has been elected chairman of the Department of Missions. We hope to make this year a notable one because of the wise and wide program of work among our men.

Brotherhood affairs in Ohio have been reorganized and have taken on new life. At a meeting held in Columbus the second week in November, Ohio's portion of the national budget, amounting to five hundred dollars, was voted and an apportionment made of this sum to all the Brotherhoods of the state. In addition to this amount, fifteen per cent., was added to take care of the state work. Ohio is in earnest, and we may look for results.

The Men's League of the Central Congregational Church of Galesburg, Illinois, have voted to undertake a survey of their city with a view to

a better understanding of the civic, social, and religious conditions, the needs, and the opportunities of the place. A committee consisting of the chairmen of the Program and Christian Citizenship Committees, the president, and the pastor, was charged with the work of mapping out a plan for the prosecution of this undertaking. This

committee, with the efficient help of several other men who have entered enthusiastically into the plan, has worked out the main lines, sub-topics, and working schedules for the investigation, and progress is being made in the undertaking. The first thing is to get the facts, and these men seem to be getting them.

ACKNOWLEDGMENTS OF RECEIPTS

The Congregational Home Missionary Society

Willis E. Lougee, Treasurer - 287 Fourth Avenue, New York, N. Y.

November, 1911

MAINE—\$265.03.

Cong. Conf. and Miss'y Soc. of Maine, J. G. Blake, Treas., 20.53.

Buckfield: A. H. P., 5. Madison: 30. North Bridgton: 25. Portland: St. Law, 20; Friends, 50; H. W., 75.50. South Berwick: I. S., 25. South Brewer: 2.50. Staceyville: 3.50. Winslow: 8.

NEW HAMPSHIRE—\$278.06.

N. H. H. M. Soc., A. B. Cross, Treas., 189.86.

Concord: H. A. B., 2. Dover: 25. Epping:

8. Leavitt Hill: A Friend, 1. Lyme: 43.

Milford: R. C., 5. New Castle: 4.20.

VERMONT—\$295.99.

Vt. Dom. Miss. Soc., J. T. Ritchie, Treas., 78.82.

Brattleboro: Center, 100; S. S., 16.15. Bristol: First, 82c. East Poutney: J. G. W., 1. Middlebury: 15.54. Newfane: 18.82. North Troy: 6. Wallingford: 40.32. Weybridge: 18.52.

MASSACHUSETTS—\$5,743.43 (of which legacies, \$4,407.57).

Amesbury: Main St., 28.36. Attleboro: Sec-

ond, 200. Auburn: 38. Bridgewater: Scot-

land C. E., 3. Brockton: 1st, 25. Chicopee:

Second, 20.93. Colerain: 5. Danvers: S. S.

D., 3. Dedham: 1st, 55.79. Dighton: 15.

Dracut: First, 3. East Charlemont: 4. Easton:

Evan., 11.43. Foxboro: H. O. B., 1. Green-

field: Estate of Mrs. E. M. Russell, 170.20.

Haverhill: West S. S., 24.48. Holyoke: First,

78.42. Lancaster: B. F. W., 5. Leominster:

F. A. W., 15. Lowell: High St., 36; A Friend,

5. Ludlow: First, 5. Lunenburg: 7. Lynn:

Central, 25. Magnolia: 20. Medfield: A

Friend, 18. Monson: Dorcas Soc., 25. Monterey:

6.70. Natick: 5. Newburyport: Estate of H.

M. Savory, 16.56; M. Q. B., 1. North Adams:

C. F. N., 50c. North Chelmsford: 1. Otis:

6.45. Shelburne: First, 32.93. Spencer: C. W.

P., 1. Springfield: Estate of C. E. Bowdoin,

3,909.56. Stoneham: Park St., 163.78. Sutton:

Estate of E. L. Snow, 311.25. West Brook-

field: J. H., 2. Worcester: Union, 32.09; G.

A. P., 1; J. L. P., 5.

Woman's H. M. Assoc., Miss E. A. Smith,

Asst. Treas., 400.

RHODE ISLAND—\$56.00.

Rhode Island H. M. Soc., F. H. Fuller,

Treas., 45.90.

Kingston: S. S., 10.10.

CONNECTICUT—\$3,238.04 (of which legacy,

\$1,374.16).

Missionary Soc. of Conn., J. S. Ives, Treas.,

567.83.

Bridgeport: P. G., 1. Broad Brook: 5.92.

Cheshire: 28.06. Clinton: 1st S. S., 10. Deep

River: 1st, 16.20. Derby: First, 11.79. Granby:

South, 27.50. Greenwich: Estate of M. Mead,

899.16; Second, 15. Guilford: 3rd, 5.55. Hart-

ford: Farmington Ave., 300. Hockanum: E.

M. B., 1. Kensington: C. E., 5. Manchester:

2nd, 125.28. Middletown: 1st S. S., 25. New

Britain: South W. H. M. S., 5. New Haven:

Grand Ave., 25.80; C. L. K., 5. Northford:

Estate of Selina B. Foote, 475. North Haven:

S. S., 13.16. North Windham: 7.17. North

Woodbury: North, 15.08. Old Lyme: First,

127.45. Preston City: C. E., 5. Prospect: 4.

Ridgefield: S. S., 15. Salisbury: 12.97. Sey-

mour: 31. South Britain: 21. South Norwalk:

1st Bible School, 20.09. Southport: 135.86.

Stafford Springs: 63.25. Terryville: E. A. B.,

1. Thompson: 33.92. Woodbury: H. F. G.,

1.

Woman's H. M. Un., Mrs. J. B. Thomson,

Treas.:

Bridgeport: South, L. B. Soc., 37. Bristol:

H. M. Soc., 80. Kensington: Aux., 25. Mil-

ford: 1st L. M. Soc., 9. South Norwalk: 1st

W. Assoc., 25. Total, \$176.00.

Erratum.

Less amount refunded Oct., \$77.00.

NEW YORK—\$141.35.

New York H. M. Soc., C. W. Shelton, Treas.,

7.05.

Brooklyn: South S. S., 25; C. A. C., 5; E.

F. C., 5; W. G. F., 5. Brookton: 4.09. Buffalo:

Pilgrim S. S., 3.22. Canandaigua: S. S., 29.65.

Clifton Springs: F. A. M. E., 2. Morristown:

First, 9.34. Randolph: 17. Smyrna: Miss.

Soc., 9. Spuyten Duyvil: S. V. C., 15. Syra-

cuse: M. J. F., 5.

NEW JERSEY—\$589.22.

Received by Rev. A. E. Ricker:

Cresskill: 10. Elizabeth: First, 15.10. East

Orange: First, 74.12. Glen Ridge: 35. Grant-

wood: 20. Jersey City: First, 15. Montclair:

First, 410. Orange: M. B. C., 1; J. C. T., 1.

Perth Amboy: Swed., 4. Vineland: S. S., 2;

D. S. S., 2.

PENNSYLVANIA—\$54.96.

Received by Rev. A. E. Ricker:

Hillside: 5.91. Johnetta: Union, 10. Total,

15.91.

Braddock: First, Slovak, 2.50. Meadville:

Park Ave., 24.55. Pittsburg: Swedish, 4.

Slatington: Welsh, 8.

DISTRICT OF COLUMBIA—\$2.55.

Washington: Plymouth, 2.55.

VIRGINIA—\$1.00.

Richmond: E. C. B., 1.

WEST VIRGINIA—\$15.80.

Huntington: First, 15.80.

NORTH CAROLINA—\$0.50.

Dudley: 50c.

GEORGIA—\$77.42.

Albany: 1.63. Atlanta: Central, Ladies Un., 50; Union, 5. Baxley: Friendship, 2.04; Mt. Olivet, 1.76. Harrison: Scotts Chapel, 1.80. New Lacy: 71c. Poplar Harbor: 2. Surrency: Antioch, 2.50; New Home, 1.15. Tucker: Union, 3. Union Hill: 83c. Woodbury: Jones Chapel, 5.

TEXAS—146.17.

Dallas: Central, 140. Houston: First, 6.17.

OKLAHOMA—\$52.35.

Received by Rev. C. G. Murphy:
Doby Springs: 25. Willow Creek: 6.15. Total, \$31.15.

Mt. Hope: 1.20. Oktaha: First, 20.

ARIZONA—\$306.10.

Tempe: 32.50. Prescott: 11.50; S. S., 12.10; W. E. H., 250.

TENNESSEE—\$5.00.

Harriman: J. A. M., 5.

OHIO—\$211.38.

Cong. Conf. Ohio, Rev. J. G. Fraser, Treas., 150.45.

Akron: C. H. A., 1. Lenox: 6.46; C. E., 5. Oberlin: S. F. H., 3. Shandon: 20.47. Toledo: C. E. T., 25.

INDIANA—\$28.26.

Dunkirk: 5. Marion: Temple, 3.26. Porter: S. S., 20.

ILLINOIS—\$654.87 (of which legacy, \$25.00).

Cong'l. Conf. of Illinois, J. W. Hilt, Treas., 412.12.

Canton: Legacy of Mary J. Law, 25. Carpentersville: First, 32.34. Elmwood: W. J. H., 1. Howard: E. A. B., 2. La Harpe: 45.69; S. S., 10. Payson: D. B. E., 5; L. K. S., 100. Wheaton: College, 21.72.

MICHIGAN—\$83.95.

Mich. Cong. Conf., C. A. Gower, Treas., 83.95.

WISCONSIN—\$69.96.

Wisconsin Cong'l. Assoc., L. L. Olds, Treas., 63.96.

Berlin: L. F., 1. Elkhorn: L. M. G., 5.

IOWA—\$293.36.

Iowa Cong. H. M. Soc., A. D. Merrill, Treas., 221.95.

Creston: 50. Dubuque: Summit, 10. Dunlap: 10.41. Orient: H. H. T. A., 1.

MINNESOTA—\$5.00.

Eyota: S. M. C., 5.

NEBRASKA—\$196.00.

Neb. Cong. H. M. Soc., 50.
Crete: Ger., 20. Lincoln: First Ger., 60. Norfolk: Ger., 4. Omaha: Ger., 2. Princeton: Ger., 60.

NORTH DAKOTA—\$152.74.

Received by Rev. E. H. Stickney:
Dunbar: S. S., 2.60. Glen Ullin: 2. Lawton: 6.90. New England: 4. Orr: 2.23. Total, 17.73.

Brush Creek: 4.92. Crystal Springs: 1.96. Esmond: 5. Fredonia: Ger. Parish, 30. Kulm: B., 75. Leipzig Parish: Emmaus, 11.50; St. Johannesthal, 2.50; Ebenezer, 2.50. Mount Pleasant: 1.67. Northwood: 4.33. Pingree: 28c. Richardson: 2.18. Tappen: Hope, 1.80.
Woman's H. M. Un., Mrs. E. H. Stickney, Treas.

Abercrombie: S. S., 2.87. Adler: J. B., 1; E. H., 1; M., 2. Elbowoods: S. S., 1. Total, 7.87.

SOUTH DAKOTA—\$509.10.

Received by Rev. W. H. Thrall:
Aberdeen: 21.40. Armour: 42.16. Ashton: 4.90. Beresford: Mem. to Everett H. Jamison, 1.00. Buffalo: (Indian), 1.71. Buffalo and Clarks Forks: 6.20. Cheyenne: R., 83c.

Estelline: 13.52. Faulkton: 10. Hetland: B. of G., 10; S. S., 10. Iroquois: S. S., 1.75. Moreau River: 1.96. Oahe: 2. Preston: 3.15. Spearfish: 25. Upper Cheyenne: 58c. Virgin Cr.: 1.19. Yankton: 71.25. Total, \$327.60.

Alaska: Ger., 14. Bowdle: Ger., 10. Fairfax: Bethlehem Ger., 7; Hope, Ger., 5; W. H. M. Un., Mrs. A. Loomis, Treas., 129.

COLORADO—\$649.31.

Cong. H. M. Soc. of Colo., A. D. Moss, Treas., Colorado: A Friend, 50. Colorado Springs: First, 29.46. Craig: 15.70; C. E., 1.25; Lad. Soc., 9.90. Denver: First, 66; Plymouth, 350. Henderson: 5. Longmont: C. E., 1. Marble: 30. Montrose: Un., 30. Rose Hill: 4. Villa Park: 30. Total, \$622.31.

Greeley: Ger., 20. Rocky Ford: S. S., 2. Telluride: G. A. N., 5.

WYOMING—\$66.82.

Received by Rev. W. B. D. Gray:

Aladdin: 45c. Big Piney: 54c. Boulder: 68c. Cheyenne: 31.07. Coulter: Mission, 60c. Dayton: 1.07. Eden: 1.36. Farrall: 65c. Green River: 3.54. Lander: 4.50. La Prele: 2.75. Oak Creek: 35c. Petty: 32c. Pinedale: 30c. Shoshoni: 58c. South Flat: 39c. Van Tassel: 2.70. Wheatland: 11.16. Worland: Sic. Total, \$63.82.

Green River: S. S., 3.

MONTANA—\$8.35.

Received by Rev. G. J. Powell:
Carter: 1.35. Hedgesville: 1. Total, \$2.35.
Paradise: 2. Plains: 4.

IDAHO—\$71.50.

American Falls: Ger., 36.50. New Plymouth: 35.

CALIFORNIA, SOUTH—\$2,602.26, Legacy.

Los Angeles: Estate of Joab E. Cushman, 2,602.26.

OREGON—\$591.27.

Beaver Creek: St. Peters, 8; S. S., 4. Eagle Point: A. C. H., 5. Forest Grove: 46. Portland: 1st, 370.77; Ebenezer Ger., 157.50.

WASHINGTON—\$66.00.

Odesa: Ger., 35. Peshastin: Ger. S. S., 15. Quincy: Ger., 16.

SUMMARY.

Contributions	\$9,043.11	
Legacies	8,408.99	
Interest		\$17,452.10
Literature		1,581.23
		48.93
Total		\$19,082.26

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November, 1911.

Binghamton, N. Y.: 1st Ch., W. M. S., 3 bbls., \$105. Branford, Conn.: 1st Ch., C. E., 1 box, \$69. Bridgeport, Conn.: Black Rock Ch., L. A. A., 1 bbl., \$120. Chelsea, Vt.: B. S., box and pack, \$97.35. Elmwood, Conn.: S. S., 1 bbl., \$86.20. Greenwich, Conn.: 2nd Ch., S. B. S., 2 bbls., \$350. Kane, Pa.: 1st Ch., W. H. M. S., box and pack, \$79.72. Litchfield, Conn.: 1 box, \$279.75. Mt. Vernon, N. Y.: Mt. Vernon Heights Ch., W. M. C., 1 box, \$70. New Britain, Conn.: So. Ch., W. H. M. S., 1 box, \$69.71. New Haven, Conn.: Westville Ch., L. M. S., 1 bbl., \$77.46. Oberlin, O.: 2nd Ch., L. H. M. S., 2 bbls., \$120.78. Pitcher and North Pitcher, N. Y.: 1 box, \$25. Redding, Conn.: L. A., 1 bbl., \$80. St. Joseph, Mo.: Tab. Ch., M. S., 1 box, \$70. Scotland, Conn.: W. M. S., bbl. and pack, \$52. Putnam, Conn.: 2nd Ch., 1 box, \$85.54. Upper Montclair, N. J.: Christ. Un. Ch., W. M. and A. S., 3 bbls. and 1 pack., \$263.44. Wellsville, N. Y.: 1st Ch., W. H. M. U., 1 box, \$112.65. Windham, O.: L. H. M. S., 1 box, \$19.30. Total, \$2,292.90.

STATE SOCIETY RECEIPTS

THE MISSIONARY SOCIETY OF CONNECTICUT.

Joel S. Ives, Treasurer, Hartford.

Receipts for October, 1911.

Berlin: 33. Bristol: 100. Canaan: Pilgrim, 15. Centerbrook: 4.07. Collinsville: Swedish, 5. Ellsworth: 12.25. Exeter: 9.66. Foxon: 12. Greens Farms: 13.50. Hadlyme: 8.19. Hartford Park: 90. Higganum: 6. Kent: 8.63. Madison: 31.91. Meriden: First, 140. Middletown: First, 19.52. Montville: 2. New Britain: South, 158.82; Persian-Assyrian Mission, 53. Old Saybrook: 15.96. Plantsville: 11.80. Plainville: 5.50. Putnam: Second, 66.15. Ridgefield: 10. Scotland: 12. South Killingly: 41.75. South Manchester: Swedish, 2.30. Stafford Springs: 19.20. Thomaston: 12.99. West Avon: 8. Woodstock: 24.47. Waterbury: Second, 280.61. Undesignated, 946.88. Special, 286.94.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Rev. J. J. Walker, Treasurer, Boston.

Receipts for November, 1911.

Acton: 1st, 15. Andover: Ballardvale, Union C. E., 5.96. Baird Fund, Income of, 6. Barnstable: Hyannis, 10. Beverly: Dane St., 202. Boston: Finns, 25.18; Old South, 4,602.25; Jam. Plain, Boylston, 12.04; Roxbury Eliot, 51.10. Brackett Fund, Income of, 40. Braintree: 1st, 226.05. Brockton: So. S. S., 21.25. Brookline: Friend, 200. Burlington: 5. Chester: 2nd, 2.50. Cohasset: 2nd, 12.74. Cumington: W., 2; Village, 5.27. Danvers: 1st, 21.50. Dover: 5.33. Fitchburg: Finn, 10.34. Foxboro: Bethany, 5. Framingham: Grace, 56.10. General Fund, Income of, 28. Gurney Fund, Income of, 37.50. Haile Fund, Income of, 25. Hale Fund, Income of, 60. Hanover: 1st, 12.90. Hardwick: Gilbertville, 75.30. Lowell: Pawtucket, 25; Lad. H. M. Soc., 25. Lynnfield: 2nd, Lad. Miss Soc., 10. Maynard: Finn, 1.10. Medford: Union, 7.16; West, 18.83; S. S., 5. New Bedford: Estate C. P. Matthes, 3,000. Newton: Auburndale, 216.32. No. Attleboro: Trin., 12.10. Northbridge: Whitinsville, E., Cent-a-Day Band, 14.78. Northfield: East Record of Christian Work, 28. Orange: Central, 16.79. Pittsfield: French, 2. Plainfield: 12; C. E., 1. Quincy: Atlantic 4. Rockland: 55. Sandisfield: New Boston, 4.30. Sharon: 43.26. Sherborn: Pilgrim, 20. Sisters Fund, Income of, 3.75. Southboro: Southville, 7. Springfield: Mem., 8.90. Swampscott: 1st, 19. Taunton: Trin., 63.10; Winslow, 45.39. Townsend: 18.15. Wall Fund, Income of, 20. Wenham: 15.05. Whitcomb Fund, Income of, 245. Whittin Fund, Income of, 40.50. Whiting Fund, Income of, 9. Whitman: 11.17. Willis Fund, Income of, 8.50. Worcester: Plymouth, 33.40; 2nd, Swede, 6.88.

Designated for Italian Miss. Wellesley Hills, 1st, 31.56.

W. H. M. A., Miss Lizzie D. White, Treas. Salaries, Amer. Inter. College, 70; Italian worker, 55; Greek worker, 38; Greek worker, 25. Springfield: Faith, Lad. Aid, for A. I. C., 10.

SUMMARY.

Regular (does not include legacies and income)	\$6,279.04
Designated for Italian work	31.56
W. H. M. A.	198.00
	<hr/> \$6,509.60

NEW HAMPSHIRE HOME MISSIONARY SOCIETY.

Alvin B. Cross, Treasurer, Concord.

Receipts for October, 1911.

Chester: 7.22. Hancock: 6. Manchester: Franklin St., 189. Marlboro: 6.83. Newfields:

7.35. No. Weare: 14. Stratham: 10. Surry: Y. P. S. C. E., 4.20; S. S., 3.80. Washington: 3.20. Total, \$251.60.

NEW YORK HOME MISSIONARY SOCIETY.

Rev. Chas. W. Shelton, D.D., Treas. Receipts for September.

Buffalo: First, 360; J. J. McWilliams, 10. Howells: 22.66. Lisbon: 10. Newark Valley: 5.65. Niagara Falls: First, special for Pilgrim Ch., Niagara Falls, 50. North Evans: 2.60. Oswego: S. S., 4.20. Port Leyden: 30; S. S., 5. Summer Hill: 5. White Plains: 209.30. Total, \$714.41.

Receipts for October.

Binghamton: Plymouth, 7. Buffalo: Fitch Memorial, 5. Carthage: 32.50. Cortland: H. E. Ranney, 100. Little Valley: 5.75. Middletown: First S. S., 10. Woodhaven: Christ, 10.30. Total, \$170.55.

CONGREGATIONAL CONFERENCE OF OHIO.

J. G. Fraser, D.D., Treasurer, Cleveland.

Receipts for October, 1911.

Brecksville: 8.30. Castalia: 5.67. Cincinnati: Storrs, 12. Clarksfield: p., 5. Cleveland: Cyril, 10; Jones Road, 17.55. Columbus: Eastwood, 27; First, 50; South, 9. Garrettsville: 30.65. Greenfield: 4. Lawrence: 6.75. Lyme: Ch. and S. S., 33.75; Miss. Circ., 6.75. Mesopotamia: 6.50. Mineral Ridge: 2. Mt. Vernon: 19. Oberlin: First, 53.27. Painesville: 45; S. S., 20. Kent: 5. Ruggles: 20.63. Sandusky: 6.12. Saybrook: 11.52. Sheffield: 1.50. Somerdale: 1.53. Toledo: Birmingham, 1; p. 5. Wakeman: 35.75. Youngstown: Elm St., 9.20; Plymouth, 25. Total, \$494.44.

From the Ohio Woman's Home Missionary Union, Mrs. G. B. Brown, Treas. Akron: First W. M. S., 15.60. Andover: 12.33. Ashtabula: First, W. G., 17.45; Second, W. M. S., 30. Aurora: C. E., 1. Austinburg: W. M. S., 15; C. E., 2.50. Bellevue: L. G., 9. Belpre: W. M. S., 6. Berlin Heights: L. M. S., 2.45. Brownhelm: W. M. S., 3.60. Burton: W. M. S., 2.51; C. E., 1.80. Ceredo: W. Va.: W. M. S., 2.52; S. S., 1. Chagrin Falls: W. M. S., 7.20. Chardon: W. M. S., 3.11. Charlestown: C. E., 5. Cincinnati: Plymouth, L. M. S., 7; Walnut Hills, Y. L., 1.10. Clarksfield: W. M. S., 3.60. Cleveland: Archwood, W. A., 11.52; C. E., 3; East Madison, W. A., 3.90; Euclid Ave. W. A., 45.14; Y. L., 19.85; First, W. A., 21.60; Highland, W. M. S., 2.67; Pilgrim, W. A., 24.30; Puritan, W. M. S., 9.28; Trinity, L. M. S., 7.20; C. E., 4; Union, W. M. S., 4. Columbus: North W. M. S., 10.08; Plymouth, W. M. S., 10.84. Conneaut: W. M. S., 3. Cuyahoga Falls: Y. L., 7. East Cleveland: East, W. A., 1.71; S. S., 5; Calvary, S. S., 1. Elyria: First, W. A., 18. Fredericksburg: W. M. S., 4.32. Gomer: L. L. L., 2.16. Kent: W. M. S., 7.96. Kirtland: Friends, 11. Lima: Ch., 3; W. M. S., 3.37. Lodi: W. M. S., 10.80. Marietta: First, W. M. S., 2.07; Oak Grove, W. M. S., 5.76; Harmar, W. M. S., 4.28. Marysville: W. M. S., 8.64; S. S., 1. Mt. Vernon: W. M. S., 16.20. Newark: Plymouth, L. A., 2.70. Newton Falls: W. M. S., 5. North Ridgeville: S. S., 75c. Olmsted Falls: W. M. S., 1.80. Oberlin: First W. M. S., 3.31; Second, W. M. S., 30.80. Painesville: W. A., 20.32. Penfield: W. M. S., 3.50. Plain: W. M. S., 5.64. Ruggles: W. M. S., 3.69. Springfield: First, W. M. S., 30.96. Strongsville: W. M. S., 2.16. Tallmadge: W. M. S., 16.28. Thompson: L. A., 2.01. Toledo: Central, W. M. S., 10.94; First, W. M. S., 21; Plymouth, W. M. S., 9.25; Second, J. M. C., 3.60. Twinsburg: C. W. M. S., 16.88. Unionville: 1.67. Wayland: W. M. S., 1.80; S. S., 1. Wayne: W. M. S., 1.98. Wellington: W. A., 5.40. York: W. M. S., 4.32; C. E., 2.50. Youngstown: Elm St. W. M. S., 7.20; Plymouth, W. M. S., 8.95. Total, \$668.83. Grand Total, \$1,162.27.

The American Missionary Association

H. W. Hubbard, Treasurer - 287 Fourth Avenue, New York, N. Y.

Receipts for November, 1911

The Daniel Hand Educational Fund for Colored People

Income for November.....	\$7,313.50
Previously acknowledged.....	1,800.00
	<hr/> \$9,113.50

Current Receipts

EASTERN DISTRICT.

MAINE—\$792.11.

(Donations, \$314.55; Legacies, \$477.56.)
Auburn: High Street Ch., 120 (25 of which for Chapel at Cape Prince of Wales, Alaska).
Cumberland Centre: Ch., 18.52. **Gorham:** Woman's Soc., bbl. goods, for Hillsboro, N. C.
Holden: Ch., 5.90. **Lewiston:** Pine St. Ch., 30.
Madison: Ch., 30. **Sherman Mills:** Washburn Memorial Ch., 8. **Skowhegan:** Island Ave. Ch., 13.90. **South Gardiner:** "A Friend," 32. **Wood-fords:** "Friends," 50.

Woman's Home Missionary Union of Maine.
Mrs. C. E. Leach, Treas.

Augusta: South Parish, W. M. S., 3.23. **South Portland:** First Ch., 3. Total, \$6.23.

Legacy.

Portland: Anna E. Farrington, 477.56.

NEW HAMPSHIRE—\$212.33.

Alton: Ch., 5. **Claremont:** Ch., 16.25. **Concord:** East Ch., 11. **East Jaffrey:** Ch., 17.36.
Epping: Ch., 6. **Goffstown:** W. M. Soc. for S. A., Talladega College, 1.61. **Greenland:** Ch., 18.15. **Hancock:** Ch., 2.70. **Hillsboro Centre:** Ch., 2.70. **Lyme:** Ch., 39. **Manchester:** So. Main St. Ch. S. S., for S. A., Talladega College, 15. **North Conway:** C. E. Soc., 19.75.
Newfields: Ch., 6.75. **Northwood Centre:** Ch., 1.45. **Raymond:** Ch., 13.60. **Stratham:** Ch., 13. **Surry:** Ch., 1. **Temple:** Willing Workers, for S. A. at Grand View, Tenn., 10. **Walpole:** First Ch., 12.01. **Wolfboro:** W. M. Soc., bbl. goods for Hillsboro, N. C.

VERMONT—\$3,856.70.

(Donations, \$325.98; Legacies, \$3,530.72.)
Bethel: First Ch., 4. **Brattleboro:** Centre Ch., 50; Centre S. S., 12.57. **Bristol:** First Ch., 1.50. **Franklin:** Ch., 7.45. **Island Pond:** S. S., 7. **Johnson:** Ch., 16. **St. Johnsbury:** South Ch., 160.46. **Salisbury:** Ch., 12.60. **Sheldon:** Ch., 14.40.

Congregational Woman's Home Missionary Union of Vermont. **Mrs. C. H. Thompson,** Treasurer.

Brandon: W. H. M. S., for Scholarship at Grand View, Tenn., 40.

Legacy.

North Thetford: Mrs. Myra B. Pratt, 3,530.72.

MASSACHUSETTS—\$10,056.47.

(Donations, \$2,219.27; Legacies, \$7,837.20.)
Acton: Ch., 8.50. **Amesbury:** Main St. Ch., 10.99. **Athol:** C. E. Soc., 5. **Atlantic:** Ch., 11.25. **Auburndale:** Ch., 151.08. **Berkley:** Ch., for S. A., Talladega College, 5. **Ballardvale:** Union Ch., C. E. Soc., 4.45.

Boston: Union Ch., 50; Union Ch., L. S. Circle, bbl. goods for Marion, Ala. **Dorchester:** "A Friend," for Jos. K. Brick School, 10. **Jamaica Plain:** Boylston Ch., 5.77.

Braintree: First Ch., 214.47. **Brookton:** First Ch., 25. **Burlington:** Ch., 4. **Chicopee:** Second Ch., 14.60. **Chicopee Falls:** Miss M. H. C., for

Gregory Institute, 10. **Clinton:** First S. S., 10. **Cohasset:** Second Ch., 9.70. **Dalton:** S. S. Home Dept. for Raven Fund, Marion, Ala., 20; S. S. Home Dept. for McIntosh, Ga., 15. **Danvers:** First Ch., 15. **Dedham:** First Ch., 27.41. **Deerfield:** Orthodox Cong. Ch., 9.75. **Dighton:** First Ch., for S. A. Talladega College, 4.88; M. E. Church for S. A., Talladega College, 7.71. **Dover:** Ch., 3.72. **East Northfield:** "Record of Christian Work," 18. **Enfield:** W. M. Soc., 10. **Everett:** Courtland St. Ch., 1.81. **Foxboro:** "Friends," for S. A. Talladega College, 5. **Georgetown:** First Ch., 3.45. **Gilbertville:** Trinitarian Ch., 56.27. **Gill:** Ch., 4. **Great Barrington:** Mrs. G. H. C., for McIntosh, Ga., 5. **Greenfield:** First Ch., 32. **Hanover Centre:** First Ch., 9. **Harvard:** Ch., 16.20. **Hatfield:** Ch., 55.89. **Haydenville:** Ch., 3.10. **Holbrook:** Winthrop Ch., 103.45. **Holyoke:** First Ch., 54.72. **Housatonic:** S. S. for McIntosh, Ga., 10. **Ipswich:** First Ch., 12. **Ludlow Centre:** "Friend," 50c. **Marblehead:** First Ch., 5. **Middleboro:** First Ch., 13. **Milford:** Ch., 53.90. **Milton:** First Ch., 2.75. **Monterey:** Ch., 3.60. **New Boston:** Ch., 3. **Newburyport:** Friends in Central Ch. for S. A., Grand View, Tenn., 50. **Northampton:** Mrs. F. A. C. for Gregory Institute, 8; Mr. and Mrs. C. H. G. for Marshallville, Ga., 10; Miss J. B. K. and Friend, for Marshallville, Ga., 20. **North Attleboro:** Oldtown Ch., 3. **Northboro:** Ch., 13. **North Leominster:** S. S. Class, for Alaska, 86c. **North Orange:** Ch., 2. **Otis:** C. E. Soc., 4.50. **Pittsfield:** French Ch., 1.10. **Ridgefield:** Mrs. Gerrie's S. S. Class, three bbls. apples for Gregory Inst. **Salem:** Crombie St. Ch., L. B. Soc., bbl. goods for Gregory Institute. **Southampton:** Ch., 52; "Sunshine Band," for Demorest, Ga., 5. **Southboro:** Ch., 16.26. **South Framingham:** Grace Ch., 28.05. **South Hadley:** Ch., 15.05. **South Medford:** Ch., 4.78. **Southwick:** Ch., 3.20. **Springfield:** First Ch., 34.65; Memorial Ch., 20c.; Memorial Ch. W. H. M. Soc. for Gregory Institute, 8; Memorial Ch. Adult Bible Class for Gregory Institute, 8; North Ch., 129; Park Ch. King's Daughters' Circle, for Student Aid, Gregory Institute, 8; G. F. for Gregory Institute, 1. **State Line:** S. S., for McIntosh, Ga., 5. **Taunton:** Trin. Ch., 44.02; Winslow Ch. C. E. Soc., bbl. goods for Talladega College. **Wellesley:** First Ch. and "Friends," 60, for Building Fund, Grand View. **Wellesley Hills:** First Ch., 25.25. **Wenham:** Ch., 10.50. **Westboro:** S. S., for Mobile, Ala., 5. **West Brookfield:** Mrs. G. K. B., curtains for Pleasant Hill, Tenn. **West Medford:** Ch., 12.55; S. S., 5. **West Springfield:** First Ch., 5. **Whitman:** First Ch., for Fajardo, Porto Rico, 8.38. **Winchendon:** North Ch., C. E. Soc., 5. **Worcester:** Plymouth Ch., 25.05; Union Ch., 17.95.

Woman's Home Missionary Association of Mass. and R. I. Miss Lizzie D. White, Treas.

W. H. M. A., 430 (of which for Salaries, 410 and for Chinese, 20).

Legacies.

Dracut: Mary J. Wilson, by Harry A. Brown, Exec., 1,333.91 (Reserve Legacy, 889.28), 444.63. **Greenfield:** Mrs. Ellen M. Russell, by Chas. P. Russell, Exec., 170.20; Wm. B. Washburn, 3,385.16. **New Bedford:** Ivory H. Bartlett, Jr., 1,715.83; Cornelia P. Matthes, 2,454.53 (Reserve Legacy, 1,636.38), 818.20. **Springfield:** Carrie E. Bowdoin, 3,909.56 (Reserve Legacy, 2,606.38), 1,303.18.

RHODE ISLAND—\$34.94.

East Providence: Hope Ch., 1. **Pawtucket:** Darlington Ch., 1.50. **Providence:** Plymouth Ch., 20. **Saylesville:** Ch., 12.44.

CENTRAL DISTRICT.**CONNECTICUT—\$2,541.63.**

(Donations, \$1,642.47; Legacies, \$899.16.)

Andover: Ch., 10; "Friend," for Santee, Neb., 10. **Bristol:** Ch., 50. **Cheshire:** S. S. for S. A., Grand View, Tenn., 25; Mrs. E. L. G. for Building Fund, Grand View, Tenn., 1. **Clinton:** S. S. Primary Dept., for S. A., Grand View, 5. **Cornwall:** Second Ch., C. E. Soc., for Marion, Ala., 5; L. B. Soc., bbl. goods, for Marion, Ala. **Deep River:** First Ch., 12. **Ellsworth:** Ch., 18. **Griswoldville:** Ladies' Aid Soc., for Pleasant Hill, Tenn., 5. **Hartford:** Warburton Ave., Chapel S. S., 17.25; Mrs. E. W. B. for Marshallville, Ga., 20; Mrs. J. W. C. for S. A., Grand View, Tenn., 10; Mrs. M. A. C., for S. A., Grand View, Tenn., 40. **Kensington:** C. E. Soc. for Blanche Kellogg Institute, Santurce, Porto Rico, 5. **Manchester:** Second Ch., 218.53. **New Britain:** S. F. W. for freight to Grand View 2. **New Haven:** Mrs. J. A. R., for Building Fund, Grand View, Tenn., 1; C. E. P. S. for Talladega College, 10; N. B. S., for Building Fund, Grand View, Tenn., 5. **New London:** First Ch., for Athens, Ala., 28.50; First S. S. for Athens, Ala., 25.65. **Northford:** Ch., 12. **North Windham:** Ch., 5.15. **North Woodbury:** North Ch., 12.15. **Sharon:** First Ch., 5.56. **Sherman:** Ch., 25. **Sound Beach:** King's Daughters' Circle, for S. A. Talladega College, 12.25. **Southport:** Ch. for Cape Prince of Wales Mission, Wales, Alaska, 489.43. **Stafford Springs:** Ch., 35.52. **Suffield:** First Ch. Helping Ten Circle King's Daughters, bbl. goods for Pleasant Hill, Tenn. **Taftville:** Ch., 17.30. **Talcottville:** Mrs. F. T. for Raven Fund, Marion, Ala., 10. **Thomaston:** Ch., 10.60. **Thompson:** Ch., 14.14. **Warren:** Ch., 9. **Washington Depot:** S. J. N. S., Watertown: First Ch., 31.57; First S. S., 12.50. **Westford:** Ch., 5. **Westport:** Saugatuck Ch., 5. **Willimantic:** Ch., 77. **Windham:** First Ch. South Windham Branch, 1.35. **Winsted:** Second Ch., 121.27.

Woman's Cong'l. Home Missionary Union of Conn. Mrs. J. B. Thomson, Treasurer.

Bridgeport: South Ch., L. B. Soc. for Thomasville, Ga., 36. **Bridgewater:** Aux. for Santee, Neb., 14.50. **Farmington:** L. B. Soc. for Scholarship, Moorhead, Miss., 50. **Hartford:** South Ch., by Mrs. A. S. T., for Scholarship, Gregory Inst., 8. **Kensington:** Aux. for Santee, Neb., 10. **New Hartford:** Ladies' Aid Soc. for Scholarship at Gregory Inst., 10. **Orange:** Aux., 29 (15 of which for Thomasville, Ga., and 14 for Grand View, Tenn.). **Southington:** Aux. for Santee, Neb., 10. **Stonington:** H. M. S., for Scholarship, Gregory Inst., 9.25. **Waterbury:** Second Ch. W. B. Soc. for Thomasville, Ga., 25. Total, \$201.75.

Legacy.

Greenwich: Milo Mead, 925.99—less expenses, 26.83—899.16.

NEW YORK—\$2,455.40.

Brooklyn: Atlantic Ave. Chapel, two bbls. and box goods for Marion, Ala.; Bushwick Ave. Ch., 15; Lewis Ave. Ch., 36.80; South Ch., 263.28; South Ch. S. S., 25; Mrs. N. B., for freight on goods to Cotton Valley, Ala., 5; E. F. C., 5; Mr. and Mrs. W., for Building

Fund, Marion, Ala., 25. **Brookton:** Ch., 2.80. **Clifton Springs:** Mrs. S. for McIntosh, Ga., 15. **East Bloomfield:** Mrs. E. S. G., 5. **Gaspert:** W. B. M. Soc., two bbls. goods for Marion, Ala. **Gloversville:** First Ch., 145. **Groton City:** Ch., 1. **Honeyoe:** C. E. Soc., for S. A., Grand View, Tenn., 10. **Jamestown:** First Ch., 152.19. **Lisbon:** S. S., for Chapel at Cape Prince of Wales, Alaska, 5. **New York:** Broadway Tabernacle, 1,019.63; Christ Cong. Ch., Y. P. A., for Chapel at Cape Prince of Wales, Alaska, 12.50; F. W., for Talladega College, 5. **Philadelphia:** L. M. Soc., two bbls. goods for Kings Mountain, N. C. **Pulaski:** Ladies Missy Soc., bbl. goods for Saluda, N. C. **Richland:** First Ch., bbl. goods, for Kings Mountain, N. C. **Richmond Hill:** First Ch., Ladies, bbl. goods for Kings Mountain, N. C. **Schenectady:** C. N. H., for Moorhead, Miss., 15. **Sherburne:** Ch., 313.75. **Smyrna:** Ch., 11. **Syracuse:** Plymouth Ch., 17.80. **Walton:** L. M. Soc., two bbls. goods for Greenwood, S. C. **Warsaw:** Ch., to const. J. J. Schneckenburger, L. M., 43.40. **West Groton:** Ch., 7. **White Plains:** Scarsdale S. S., for Saluda Seminary, N. C., 25.

Woman's Home Missionary Union of New York. Mrs. J. J. Pearsall, Treasurer.

Bridgewater: C. E. Soc., 25. **Brooklyn:** Tompkins Ave. Woman's Union for Scholarship at Piedmont College, 50; Parkville, L. A. Soc., for Scholarship, Fisk U., 25; Puritan S. S., 10. **Buffalo:** First Ch. Woman's Guild, for Kings Mountain, N. C., 25; First Ch. First Circle King's Guild, for Grand View, Tenn., 25. **Gaspert:** W. M. Soc., for S. A., Marion, Ala., 8. **Groton:** C. E. Soc., for Grand View, Tenn., 20. **Patchogue:** W. M. S., 25. **Rutland:** W. M. Soc., 11.25. **Saratoga Springs:** Goodrich Memorial, for Talladega College, 20. **Syracuse:** Plymouth Ch. C. E. Soc., for Blanche Kellogg Institute, Santurce, Porto Rico, 10. **Warsaw:** Loyal Volunteers, for S. A. at Grand View, 15. Total, \$269.25.

NEW JERSEY—\$98.74.

East Orange: First Ch., 44c; C. E. Soc., 1.30. **Montclair:** First Ch., 84. **Newark:** First Cong. Jube Memorial Ch., for Scholarship at Pleasant Hill, Tenn., 13.

PENNSYLVANIA—\$45.95.

Meadville: Park Ave. Ch., 25.95. **New Wilmington:** C. E. Soc., for S. A., Marion, Ala., 20.

DISTRICT OF COLUMBIA—\$6.30.

Washington: Plymouth Ch., 6.30.

INTERIOR DISTRICT.**OHIO—\$425.41.**

Amherst: First Ch., 4.20. **Brecksville:** Ch., 1.70. **Castalia:** Ch., 2.94. **Chagrin Falls:** Ch., 10. **Cincinnati:** Columbia Ch., 4; Lawrence St. Ch., 15. **Claridon:** Ch., 18. **Cleveland:** Euclid Ave. Ch., Woman's Assoc., bbl. goods for Greenwood, S. C.; Jones Road Ch., 9.10; Mizpah Ch., 7. **Columbus:** South Ch., 10; Miss L. C., for Beaufort, N. C., 6. **Conneaut:** Mrs. Tower's S. S. Class, for Pleasant Hill, Tenn., 10. **Dover:** Ch., 9.82. **Lock:** Ch. and L. M. S., 2.10. **Medina:** First Ch., 150. **Oberlin:** Mrs. M. T. D., for Building Fund, Girls' Dormitory, Grand View, 100; Mrs. S. F. H., 5; "Friends," goods for Hillsboro, N. C. **Ravenna:** S. S., Primary Dept., for Chapel at Cape Prince of Wales, Alaska, 12.50. **Sandusky:** First Ch., 4.50. **Toledo:** Washington St. Ch., 6.63; C. E. Soc., 8.22. **Twinsburg:** C. E. Soc., 3.36. **Wakeman:** Ch., 20. **West Millgrove:** Ch., 25c. **West Park:** Ch., 5. **Wooster:** A. M. G., box books, for Marion, Ala.

INDIANA—\$13.91.

Michigan City: S. S., Lincoln Mem., 3.91. **Porter:** S. S., 10.

MICHIGAN—\$217.99.

Detroit: First Ch., 100. **Grand Rapids:** Smith Memorial Ch., "The 3 o'clocks," 2.23. **Muskegon:** Highland Park Ch., 2. **Olivet:**

Miss M. E., for Albany, Ga., 15. Saginaw: First Ch., bbl. goods for Hillsboro, N. C. Three Oaks: L. M. Soc., bbl. goods, for Greenwood, S. C. West Adrian: Ch., 5.35.

Woman's Home Missionary Union of Michigan. Mrs. C. K. McGee, Treasurer.

Algonsee: 2. Chelsea: 7.80. Covert: 5.25. Detroit: First, 42.90; Fort Street, 3.25. Hudson: 15.41. Leslie: 5. Litchfield: Assoc., 2.10; Juvenile Societies, for S. A. at Marion, Ala., 5.90. Romeo: C. E. Soc., 1.30. Victor: 2.50. Total, \$93.41.

WESTERN DISTRICT.

ILLINOIS—\$1,442.90.

Bunker Hill: Mrs. J. F., for Joppa, Ala., 1; E. S., for S. A., Joppa, Ala., 2; Miss M. S., for Library, Joppa, Ala., 1. Carpentersville: Ch., 10.34. Chicago: Garfield Park Ch., 13; Rogers Park Ch., for Joppa, Ala., 3.31; University Ch., 10; Miss M. O. R., for Pleasant Hill, Tenn., 7; G. W. S., for Building Fund, Grand View, Tenn., 5. Chillicothe: Plymouth Ch., 16. Elgin: First Ch., 30. Fall Creek: Zion Ch., 17. Galva: First Ch., 24. Gridley: Ch., 9. Harvey: Ch., 7.75. Hinsdale: Mrs. M. E. R., for Building Fund, Grand View, Tenn., 3. Lee Center: Ch., 6; S. S., 3. Lockport: Homer Ch., 3. Naperville: Ch., 35. Oswego: Ch., 5. Payson: L. K. S., 200. Rockford: Second Ch., 17.50; R. E., for Emerson Institute, Mobile, Ala., 1,000. Sterling: Ch., 14. Wheaton: L. M. Soc., bbl. goods, for Greenwood, S. C.

IOWA—\$617.04.

Alden: Ch., 5.28. Atlantic: First Ch., 54.50; Mrs. H. S., for Talladega College, 10. Council Bluffs: Rev. G. G. R., for Talladega College, 10. Creston: Ch. add'l, by "A Member," 50. Dubuque: First Ch., 34; Immanuel German Ch. C. E. Soc., for Am. Highlanders, 5. Earlville: Ladies' Missionary Soc., 10. Eldora: C. M. K. D., for S. A., Grand View, Tenn., 25. Farnhamville: Ch., 19.20. Manchester: Mrs. W. J. L. R., for Pleasant Hill, Tenn., 50. Montour: Ch., 14.31. Newton: Wittemburg Ch., 5.61. Perry: Ch., 11.75. Rockwell: Ch., 15. Sioux City: First Ch., 51.20. Sloan: Ch., 10.34. Strawberry Point: First Ch., 8.88. Waterloo: L. O. L., for Plumbing at Talladega College, 100; Girls' Opportunity Club, for Santee, Neb., 4.

Woman's Home Missionary Union of Iowa. Mrs. H. R. Edson, Treasurer.

Bear Grove: W. M. S., for Blanche Kellogg Inst., 3.65. Cherokee: 4.68. Chester: 10. Cromwell: 4.08. Davenport: Edwards, 62c. Des Moines: Plymouth, W. M. S., 3.40; Plymouth, 4. Grinnell: W. M. S., 13.49. Hartwick: 1.25. Lewis: 5. McGregor: W. M. S., 1.90. Old Man's Creek: W. M. S., 2. Orient: W. M. S., 1.58. Shenandoah: W. M. S., 8. Sloan: W. M. S., for S. A. Pleasant Hill, Tenn., 12.68. Traer: Ch., 28.25. W. H. M. U., for S. A., Santee, Neb., 18.39. Total, \$122.97.

WISCONSIN—\$147.86.

Beloit: Second S. S., 4.86; Rev. W. A. R., for Library, Joppa, Ala., 1. Burlington: Ch., 25. Kinnickinnic: Ch., 12. Wauwatosa: Ch., 75.

Woman's Home Missionary Union of Wisconsin. Miss Mary L. McCutchan, Treas. Berlin: W. M. S., 2. Bloomer: W. M. S., 1. Columbus: Miss. Club, 1. Green Lake: W. M. S., 1.50. Madison: Pilgrim Miss. Dept., 1.25. Milwaukee: Hanover St. W. M. S., 5. Sheboygan: W. M. S., 16. Waukesha: W. M. S., 2.25. Total, \$30.00.

MINNESOTA—\$78.37.

Biwabik: First Ch., add'l, 3. Clearwater: Ch., 5.65. Eyota: Mrs. S. M. C., 5. Hutchinson: Ch., 10. Minneapolis: Plymouth Ch., 42.72. Mazepa: Mrs. O. S. F., for S. A., Marion, Ala., 10. St. Paul: A. H., for Moorhead, Miss., 2.

MISSOURI—\$295.55.

Kansas City: Westminster Ch., 200. Mead-

ville: Ch., 10. Neosho: First Ch., 14. St. Joseph: Tabernacle Ch., 65.55. St. Louis: Miss F. A. C., for Joppa, Ala., 5.

Woman's Home Missionary Union of Missouri. Mrs. E. B. Wilder, Treasurer.

St. Louis: First S. S., add'l, for Porto Rico, 1.

KANSAS—\$30.00.

Leavenworth: First Ch., 30.

NEBRASKA—\$81.76.

Burwell: Ch., 8.50; Jr. C. E., 2.50. Exeter: First Ch., 26.85. Hemingford: Ch., 7.25. Princeton: German Ch., 15. Santee: M. S., for Boys' Cottage, Santee, Neb., 5. Waverly: Ch., 13.66. — "A Friend," for Pleasant Hill, Tenn., 3.

NORTH DAKOTA—\$31.70.

Cooperstown: First Ch., 25.70. Gwinner: Ch., 5. Velva: Ch., 1.

SOUTH DAKOTA—\$77.92.

Aberdeen: Ch., 6.11. Ashton: Ch., 1.40. Bowdite: Friedensthal Ch., 10. Buffalo: Ch., 1.85. Cheyenne River: Ch., 92c. Estelling: Ch., 6.92. Fairfax: Bethlehem German Ch., 5; Hope German Ch., 3. Iroquois: S. S., 50c. Lower Cheyenne: Ch., 37c. Moreau River: Ch., 1.23. Oahe: Ch., 2. Preston: Ch., 90c. Upper Cheyenne: Ch., 88c. Virgin Creek: Ch., 34c.

Woman's Home Missionary Union of South Dakota.

W. H. M. U., 36.

OKLAHOMA—\$1.75.

Oklahoma City: Harrison Ave. Ch., 1.75.

WYOMING—\$19.68.

Aladden: Ch., 15c. Boulder: Ch., 21c. Cheyenne: Ch., 9.92. Dayton: Ch., 34c. Eden: Ch., 44c. Green River: First Ch., 2.96. Lander: Ch., 1.44. Pinedale: Ch., 9c. Shoshoni: Ch., 18c. So. Flat: Ch., 12c. Wheatland: Ch., 3.57. Worland: Ch., 26c.

COLORADO—\$82.59.

Colorado Springs: First Ch., 19.09. Denver: City Park Ch., 19; Harmon Ch., 5; North Ch. C. E. Soc., 9.50; Second Ch., for S. A., Grand View, Tenn., 25; C. N. K., for Cappahosic, Va., 5.

PACIFIC DISTRICT.

NORTHERN CALIFORNIA—\$19.00.

Cloverdale: Ch., 19.

SOUTHERN CALIFORNIA—\$1,367.42.

(Donations, \$500; Legacy, \$867.42.)

Claremont: M. N. H., for Mt. Hermon Seminary, Clinton, Miss., 500.

Legacy.

Los Angeles: Joab E. Cushman, by F. F. Webb, Exec., 2,602.26 (Reserve Legacy, 1,734.84), 867.42.

OREGON—\$230.92.

Beaver Creek: St. Peters Ch., 6. Eugene: First Ch., 24. Hubbard: First Ch., 7.20. Portland: First Ch., 91.72; Ebenezer German Ch., 42; Mrs. R. F. W., for Dormitory at Grand View, Tenn., 50. Rutland: Mrs. S., for Pleasant Hill, Tenn., 10.

WASHINGTON—\$48.00.

Anacortis: Ch., 2. Lind: Zion German Ch., 2. Odessa: German Cong. Emmaus Ch., 10. Ritzville: First German Ch., 25. Seattle: Prospect Ch., 5. Spokane: Plymouth Ch., 4.

IDAHO—\$39.50.

Boise: First Ch., 27. Council: King's Workers, for Pleasant Hill, Tenn., 12.50.

ARIZONA—\$6.64.

Prescott: S. S., 6.64.

THE SOUTH, ETC.

WEST VIRGINIA—\$8.19.

Huntington: First Ch., 8.19.

NORTH CAROLINA—\$91.16.

Enfield: Chapel Collection, 1.91; Alumni, for

S. A. Jos. K. Brick School, 10. Lilesville: First Ch., Middle District Association, 2. Montreat: Mrs. M. C., for S. A., Talladega College, 5. Southern Pines: Ch., 72.25. **TENNESSEE**—\$20.50.

Chattanooga: W. H. C., for Building Fund, Grand View, Tenn., 2. East Lake: Y. L. M. Soc. for Pleasant Hill, Tenn., 6. Grand View: J. W. H., for S. A. at Grand View, 2.50; Miss A. M. L., 5; J. D. and others, 5, for Building Fund.

ALABAMA—\$13.69.

Athens: "Friends," for Trinity School, 2.74. Talladega: S. S., for S. A., Talladega College, 10.95.

GEORGIA—\$3.75.

Atlanta: First Ch., for McIntosh, Ga., 3.75.

LOUISIANA—\$1.61.

New Orleans: Beecher Mem. S. S., 1.61.

TEXAS—\$8.41.

Dallas: Central Ch., 6.31. Houston: First Ch., 2.10.

FLORIDA—\$2.00.

Avon Park: Union Evangelical Ch., 2.

HAWAII—\$85.00.

Honolulu: R. W. A., for Negro Work, 10; "Buckeye Club," for Building Fund Girls' Dormitory, Grand View, Tenn., 25; "Friends," for Building Fund, Girls' Dormitory, Grand View, 50.

SUMMARY.

For November, 1911.

Donations	\$11,998.73
Legacies	13,612.06

Total\$25,610.79

SUMMARY.

Two Months, From Oct. 1 to Nov. 30, 1911.

Donations	\$25,083.79
Legacies	15,439.09

Total\$40,522.88

Congregational Church Building Society

Charles E. Hope, Treasurer - 105 East 22nd Street, New York, N. Y.

Receipts for November, 1911

FOR CHURCH BUILDING.

CALIFORNIA—\$210.65.

NORTHERN CALIFORNIA—\$123.75.

Berkeley: 1st, 56.25; Park, 25. Crockett: 1st, 11.50. Dorris: 1st, 5. Nevada City: 1st, 3. Petaluma: 1st, 8. San Jose: 1st, K. E. S., 5. Weaverville: Trinity, 10.

SOUTHERN CALIFORNIA—\$86.90.

Los Angeles: 1st, 72; Salem, 14.90.

COLORADO—\$46.85.

Colorado Springs: 1st, 18.35. Denver: City Park Ch., 19; North, S. S., 9.50.

CONNECTICUT—\$857.03.

Bristol: 11.50. Deep River: 1st, 6.85. Derby: 2d, 25.05; 2d, S. S., 2.39. East Haddam: 1st, 37.70. Hartford: Center, S. S., 31.76; Warburton Chapel, S. S., 19. Long Ridge (Stamford): 3. Madison: 1st, 9.50. Manchester: 2d, 235.28. Montville: 1st, 5. New Haven: Church of the Redeemer, 45.42; 5. North Madison: Cong'l Ch., 3.23; Y. P. S. C. E., 3.77. North Windham: 2.72. Norwich: Broadway, 211.78; Greenville, 10. Ridgefield: 1st, 17.50. Salisbury: Church of Christ, 13.25. Saugatuck: 5.87. Seymour: 12. Sherman: 15. Stafford Springs: Cong'l Ch., 13.98. Stonington: 1st, 40. Thompson: 18.71. Trumbull: 6.60. Watertown: 1st, 2.67; S. S., 6.50.

Woman's Home Missionary Union of Connecticut:

Bridgeport: South, L. B. Soc'y., 26. Orange: Aux., 10.

DISTRICT OF COLUMBIA—\$5.00.

Washington: Plymouth, 5.

FLORIDA—\$30.10.

Cocoanut Grove: 1st, 5. Destin and Mary Esther: 1.10. West Palm Beach: 24.

GEORGIA—\$37.16.

Atlanta: Marietta Street, 2.20. Barnesville: Fredonia, 13.53. Baxley: Friendship, 34c.; Mt. Olivet, 29c. Columbus: 10. New Lacy: 12c. Oxford: Sardis, 3.25. Savannah: 1st, "A Friend," 3.87. Surrency: 42c.; New Home, 19c. Tucker: Union, 2.95.

IDAHO—\$32.50.

Boise: 1st, 25. Hope: 1st, S. S., 7.50.

ILLINOIS—\$992.08.

Albion: 2; S. S., 1. Amboy: W. S., 4. Alto Pass: 4.53. Aurora: N. E. W. S., 4. Canton: W. S., 1. Carpentersville: 1st, 7.16. Chicago: Garfield Park, 9; Millard Avenue, 15; South Chicago, 1st, 25. South, W. S., 7. Summerdale, W. S., 1.25; Warren Ave., 2. Danville: South, 2.25. Elgin: 1st, W. S., 30. Elmhurst: W. S., 17. Evanston: 1st, 75. Galva: 17.

Homer: 2; W. S., 1. La Grange: W. S., 35. Lockport: W. S., 1. Marshall: (2), 10. Moline: 2d, W. S., 3. Morgan Park: W. S., 6. Mound City: 6.50. Naperville: W. S., 15. Oak Park: 1st, 500; 18.75; 100. Odell: 6. Peoria: 1st, 9. Plymouth: W. S., 1.25. Port Byron: Mrs. Gates, 4. Rockford: 2d, W. S., 5. Sheffield: M. B., 2. Springfield: 1st, W. S., 2.50. Sterling: 17. Thawville: W. S., 5. Tonica: C. E., 5. West Pullman: W. S., 10.89. Western Springs: W. S., 2.

INDIANA—\$21.00.

Coal Bluff: 12. Michigan City: Im. Ger., 4. Porter: S. S., 3.58; 1.42.

IOWA—\$221.26.

Clarion: 1st S. S., 2.83. Dubuque: 1st, 27.30. Fairfield: 25. Farnhamville: 16. Humboldt: 8.45. Iowa Falls: 10. Larchwood: 5. Rockwell: 10. Salem: 22. Sioux City: 1st, 26. Sloan: 8.61. Strawberry Point: 7.40. Van Cleve: 7. Whiting: 1st, 35.

Woman's Home Missionary Union of Iowa: Cherokee: 3.58. Davenport: Edwards, 49c. Grinnell: 1.10. Hartwick: 50c. Lewis: 5.

KANSAS—\$29.00.

Haven: 4. Topeka: 1st, 25.

LOUISIANA—\$8.00.

Baton Rouge: 2. New Orleans: Beecher Memorial S. S., 6.

MAINE—\$106.49.

Cumberland Center: 8. East Sumner: 5. Holden: 2.65. Lewiston: Pine Street, 8. Millbridge: 2. North Billerica: 2. Portland: Williston, 60. Presque Isle: 12.84. Sherman Mills: Washburn Mem'l, 6.

MASSACHUSETTS—\$1,620.58.

Acton: Cong'l Ch., 6.25. Andover: "A Friend," 25; "From a Friend," 10. Athol: C. E. Society, 5. Atlantic: Memorial, 6. Belcher-town: 13. Billerica: 6.66. Boston: Central, 360; Jamaica Plains, 3.46; Old South, 381.37; 10. Braintree: 1st, 75; 9.65. Burlington: Cong'l Church, 2. Chicopee: 2d, 7.80. Clinton: 1st, S. S., 10. Cohasset: (Not Beechwood), 4.85. Cummington: Village Church, 4.32; West, 70c. Dedham: 1st, 15.84. Dover: Cong'l Ch., 1.98. Framingham: So. Grace Church, 24.52. Georgetown: 1st, 4. Gilbertville: 19.53. Greenfield: 1st, 17. Hamilton: South, Cong'l Ch., 3.25. Hanover Center: 1st, 4.80. Holden: Cong'l Ch., 5.60. Holyoke: 1st, 28.97. Hubbardston: Evang'l, 7.50. Huntington: 2d, 10. Medford: West, S. S., 5. New Boston: 1.30. Newton: Aburndale, 80.12; Center, 1st, 47.06; Eliot, "A Friend," 125. North Leominster:

12.66. Oxford: 17. Pittsfield: Fr. Evang'l., 1. Plympton: Cong'l. Ch., 3.50. Quincy: Finnish, 5. Rockland: 8.50. Rockport: 1st, 7. Royalston: 5.80. Somerset: Cong'l. Ch., 2.50. South Deerfield: 20.35. South Hadley: 9.29. Springfield: North, 63.30. Southbridge: 5.50. Sunderland: Cong'l. Ch., 14. Taunton: Trinitarian, 23.48. Wellesley Hills: Cong'l. Ch., 12.63. Wendham: Cong'l. Ch., 5.60. Westboro: Evangelical, 42.90. Whitman: 5.59. Worcester: Union, 12.45.

MICHIGAN—\$231.45.

Butternut: 90. Charlevoix: 1st, 12. Corinth: 5. Detroit: 1st, 60. Grandville: 3.47. Memphis: 3. Pinckney: 2. Redridge: 4. St. Clair: 19.70. Union City: 4.40. Ypsilanti: 15.

Woman's Home Missionary Union of Michigan:

Algonsee: 75c. Chelsea: 1.50. Clinton: 1.25. Detroit: 1st, 8.25; Fort Street, 63c. Romeo: 25c. Victor: 25c.

MINNESOTA—\$25.04.

Benson: 1. Hancock: Cong'l. Ch., 2.75. Lake City: Swedish, 1.90. Minneapolis: Plymouth, 17.39. Rose Creek: 2.

MISSOURI—\$316.00.

Kansas City: Westminster, 300. Kidder: 9. Meadville: 7.

NEBRASKA—\$168.56.

Ainsworth: 31.87. Arlington: 13.25. Bertrand: 7. Chadron: 1st, 10.25. Crete: German, 10. Hemingford: 7.25. McCook: German, 2. Naper: 2.13. Norfolk: German Lutheran Zion, 5. Omaha: Ger., 6; First, 32. Princeton: German, 15. Red Cloud: 14.75. Rising City: 1st, 5. Spencer: 3.06. Taylor: 4.

NEW HAMPSHIRE—\$74.35.

Atkinson: Cong'l. Ch., 4.10. Brookline: 6. Concord: East Ch., 6. Claremont: 9.05. Epping: 2. Franklin: 26.95. Gilmanton Iron Works: 1.50. North Barnstead: 1st, 2. Penacook: (Boscawen), 7.75. Ware: North Cong'l. Ch., 5.

NEW JERSEY—\$69.37.

East Orange: 1st, 34.13. Plainfield: 7.24. Ridgewood: 10. Rutherford: 18.

NEW YORK—\$245.36.

Brooklyn: Lewis Ave., 31.40. Brookton: 2.04. Cortland: 1st S. S., 19.24. Franklin: 5.38. Groton City: 1. Groton, West: 9. Middleton: North Street, 5. New York: Mt. Hope, Christ, 22.82. Norfolk: 4.08. Richmond Hill: 40. Seneca Falls: Memorial, 12. Syracuse: Plymouth, 20.50. Smyrna: 6. Utica: Plymouth, 10.25. Watervliet: Swedish, 6.65.

Woman's Home Missionary Union of New York:

Brooklyn: Puritan S. S., 7; W. M. S., Park, 8. Greene: W. M. U., 2. Elbridge: 16. Mt. Vernon: 1st, 5. Richmond Hill: Union St., 5. Rutland: 7.

NORTH CAROLINA—\$9.25.

Dudley: 1. Lockville: Jones Chapel (now Moncure), 8.25.

NORTH DAKOTA—\$15.00.

Emmond: 5. Fredonia: German, 10.

OHIO—\$628.69.

Akron: W. M. S., 30.70. Alexis: W. W., 2.10. Andover: W. M. S., 4.80. Ashtabula: 1st, W. M. G., 7. Atwater: Cong'l. Ch., 3. Aurora: C. E., 1. Bellevue: L. G., 5.25. Belpre: W. M. S., 3.79; 4.60. Berlin Heights: W. M. S., 1.77. Brownhelm: W. M. S., 1.40. Burton: W. M. S., 2.99; C. E., 70c. Castalia: 1.89. Chagrin Falls: W. M. S., 3.30. Chardon: W. M. S., 1.21. Cincinnati: Plymouth, L. G., 4; W. M. S., Walnut Hills, 4.20; Y. L., Walnut Hills, 1.10. Claridon: W. M. S., 2.80. Clarksville: W. M. S., 1.40. Cleveland: Archwood, W. A., 4.48; Cyril, 9; East Madison, W. A., 1.50; Euclid Ave., W. A., 18.30; Euclid Ave., Y. L., 7.75; First, W. A., 8.40; Glenview, 1.40; Highland, W. M. S., 1.54; Hough Ave., W. A., 8.26; Jones Road, 5.85; North, W. M. S., 1.75; Pilgrim, W. A., 15.05; Puritan, W. M. S., 3.30; Trinity, L. M. S., 2.80. Columbus: North, W. M. S., 3.92; Plymouth, W. M. S., 4.25.

Conneaut: W. M. S., 7. Cuyahoga Falls: W. M. S., 3.65; Y. L., 2.80. East Cleveland: W. A., 1.40. Elyria: 1st, W. A., 12.60. Fredericksburg: W. M. S., 1.68. Gomer: L. L. L., 84c. Ironton: W. M. S., 6. Kent: W. M. S., 3.10. Kirtland: W. M. S., 2.60. Lima: W. M. S., 2.63. Lodi: W. M. S., 4.20. Lorain: 1st, W. A., 4.20. Lucas: 5. Mansfield: 1st, 117. Marietta: 1st, W. M. S., 11.49; C. E., 5; Harmar, W. M. S., 3.13; Oak Grove, 2d, W. M. S., 2.24. Marysville: W. M. S., 3.36; C. E., 2. Medina: 1st, 50; W. M. S., 7.30. Mt. Vernon: W. M. S., 6.30. Newark: Plymouth, L. A., 2.10. Newton Falls: W. M. S., 1. New London: W. M. S., 60c. North Fairfield: 6. North Ridgeville: W. M. S., 3.50. Nottingham: W. A., 1.65. Oberlin: Mrs. Sarah F. Hinman, 2; 1st, W. M. S., 9; 2d, 16.90. Olmsted Falls: W. M. S., 70c. Painesville: W. A., 9.30. Plain: W. M. S., 3.75. Ravenna: W. M. S., 2.20. Richmond: W. M. S., 1. Ruggles: W. M. S., 1.44. Sandusky: 2.97. Saybrook: 9. Springfield: 1st, W. M. S., 12.80. Strongsville: W. M. S., 84c. Tallmadge: W. M. S., 7.03. Thompson: L. A., 91c. Toledo: Central, W. M. S., 4.30; C. E., 5; First, W. M. S., 16.56; Plymouth, W. M. S., 3; Second, J. M. C., 3.40; Washington St., 4.43. Twinsburg: 1st, 13.56; W. M. S., 4.32. Unionville: W. M. S., 98c. Wayland: W. M. S., 70c. Wayne: W. M. S., 77c. Wellington: W. A., 4.20. Weymouth: 1. York: W. M. S., 1.68. Youngstown: Elm, W. M. S., 4.55; Plymouth, W. M. S., 3.48; 10.

OKLAHOMA—\$10.00.

Guthrie: 10.

OREGON—\$68.70.

Beaver Creek: St. Peters, 6. Eugene: 1st, 21. Gaston: 1st, 6.70. Portland: Ebenezer, 35.

PENNSYLVANIA—\$23.67.

Arnot: 5. Braddock: 1st Slovak, 5. Mahanoy City: Bethel S. S., 5.75. Sharon: 1st, 5. Williamsport: 1st, S. S., 2.92.

RHODE ISLAND—\$19.00.

East Providence: Hope Church, 1.20. Pawtucket: Darlington, 1.80; Park Place, 16.

SOUTH DAKOTA—\$61.13.

Bowdle: Friedensthal, 15. Bryant: C. E., 88c. Custer: 15.50. Fairfax: Hope German, 8; Bethlehem, German, 8. Hetland: 5. Ree Heights: 8.75.

TENNESSEE—\$11.30.

Memphis: 1st, 11.30.

TEXAS—\$27.94.

Dallas: Central, 15.79. Houston: 1st, 2.15. Paris: 1st, 10.

VERMONT—\$40.70.

Bethel: Cong'l. Church, 2. Bristol: 3.90. Jericho: 2d, 2.75. Middlebury: 15.75. Salisbury: Cong'l. Church, 6.30. Saxton's River: 10.

WEST VIRGINIA—\$7.22.

Ceredo: W. M. S., 98c. Huntington: 1st, 5.26; 98c.

WASHINGTON—\$156.25.

Cathlamet: 1st, 5. Cusick: 1. Everett: Swedish, 10. Ione: Cong'l. Church, 1. Lind: Zion, 3. North Bellingham: 1st, 4. Odessa: Friedensfeld, 4; German Cong'l. Emmaus, 5; Pilgrim, 25. Quincy: Salem, 12. Ritzville: Em. German, 25; First German, 25; Salem German, 25. Seattle: Prospect, 6.25. Spokane: Plymouth, 5.

WISCONSIN—\$52.67.

Antigo: W. M. S., 2.50. Berlin: W. M. S., 75c. Bloomer: W. M. S., 1. Columbus: Miss. Club, 40c. Clinton: 1.50. Fiffeld: 3. Dodgeville: Plymouth, 20. Green Lake: W. M. S., 75c. Madison: 1st, W. M. S., 5; Plymouth, Miss. Dept., 75c. Martin: Holcombe, 1.37. Milwaukee: Hanover Street, 2. Park Falls: 5. Sun Prairie: 7.75. Waukesha: Cong'l. Ch., 90c.

WYOMING—\$16.90.

By Rev. W. B. D. Gray, State Treasurer: Aladen: 15c. Boulder: 22c. Cheyenne: 9.93. Dayton: 34c. Eden: 44c. Green River: 14c.

Lander: 1.44. Pinedale: 10c. Shoshoni: 19c. South Flat: 12c. Wheatland: 3.57. Worland: 26c.

LOANS REFUNDED—\$4,309.05.

Fruitvale, Cal.: 25. Pueblo, Colo.: Pilgrim, 100. Champaign, Ill.: 1st, 36.65. Chicago, Ill.: Pacific Mission, 150. Mound City, Ill.: 150. Springfield, Ill.: 1st Ladies' Aid Society, 300. Westville: 50. Woodstock, Ill.: 1st, 250. Mason City, Ia.: 1st, 888. Quincy, Mass.: Finnish, 200. Central Lake, Mich.: 1st, 25. Jackson, Mich.: Plymouth, 100. Dodge Center: Minn.: 100. Mankota, Minn.: 1st, Ladies' Aid Society, 100. Minneapolis, Minn.: Como Ave., 100; Linden Hills, 40. Moorhead, Minn.: 300. Grand Island, Neb.: 319.40. Norfolk, Neb.: German Lutheran Zion, 20. Ashtabula, O.: Finnish, 25. Seattle, Wash.: Queen Anne, 25; Swedish, 120. Dodgeville, Wis.: Plymouth, 500. Ladysmith, Wis.: First, 120. Port Washington, Wis.: 150. Shiocton, Wis.: 100.

NEW ENGLAND LOAN FUND—

Concord, N. H., Mrs. M. E. Lund, 5. Lisbon, N. H.: Miss M. R. Cummings, 10.

INTEREST ON CHURCH LOANS—\$340.50.

Pocatello, Idaho: 24. Elkhart, Ind.: 1st, 108. Asbury Park, N. J.: 30. Coney Island, N. Y.: 37.50. Salamanca, N. Y.: 24. Mansfield, Ohio: Mayflower, 25. Dallas, Tex.: Central, 12. Dodgeville, Wis.: Plymouth, 40. Racine, Wis.: 40.

INTEREST—\$10.15.

New York, N. Y.: 10.15.

MISCELLANEOUS—\$127.00.

Braceville, Ill.: People's, 125. Brattleboro, Vt.: 2.

LEGACIES—\$4,059.56.

Saratoga, Cal.: Estate of Mary J. Stewart, on acct., 150. Springfield, Mass.: Estate of Carrie E. Bowdoin, in memory of her mother, Caroline W. Bowdoin, on acct, 3,909.56.

ANNUITIES—\$125.00.

Connecticut: "A Friend," 125.

FOR PARTICULAR CHURCHES.

MASSACHUSETTS—\$2.40.

Otis: Y. P. S. C. E., for South Sandisfield, 2.40.

FOR PARSONAGE BUILDING.

CALIFORNIA—\$57.50.

Calxico: 1st, on loan, 20. Ceres: on loan, 12.50. Chula Vista: on loan, 25.

COLORADO—\$242.50.

Boulder: on loan, 100. Denver: Ohio Ave., on loan, 60; Second, on loan, 65. Redvale: on loan, 17.50.

CONNECTICUT—\$47.50.

Ansonia: German, on loan, 37.50. Lebañon: M. H. Dutton, 10.

IOWA—\$133.00.

Belmont: on loan, 85. Iowa Falls: on loan, 40. Popejoy: 8.

ILLINOIS—\$85.00.

Danville: South, on loan, 25. West Pullman: 1st, on loan, 60.

LOUISIANA—\$14.00.

Lake Charles: Woodbury, on loan, 14.

MASSACHUSETTS—\$38.00.

Housatonic: Mrs. M. S. Ramsdall, 3. Newton: A. F. Hayward, 10. Richmond: Rev. W. M. Crane, 25.

MICHIGAN—45.00.

Grand Junction: on loan, 25. Saranac: on loan, 20.

MINNESOTA—\$67.50.

Mankato: on loan, 67.50.

NEBRASKA—\$50.00.

Beemer: on loan, 25. Bertrand: on loan, 25.

NEW HAMPSHIRE—\$5.00.

Concord: 1st, Circle of the King's Daughters, 5.

NEW YORK—\$219.50.

Osceola: on loan, 12.50. Spring Valley: on loan, 200. White Plains: Mrs. T. S. Lee, 2.

Woman's Home Missionary Union of New York:

Richmond Hill: W. M. S., 5.

NORTH CAROLINA—\$1,012.50.

Tryon: balance, 1,012.50.

NORTH DAKOTA—\$60.00.

Maxbass: on loan, 30. Medina: on loan, 30.

OHIO—\$34.71.

Austinburg: S. S., 5. Cleveland: Highland S. S., 4; Hough Ave., J. E. C., 2; Pilgrim, M. B., 3; Puritan, J. E. C., 2. Cuyahoga Falls: S. S., 2.50. East Cleveland: East, J. E. C., 2; East, S. S., 3; East Calvary, 1. Marysville: S. S., 1. North Ridgeville: S. S., 75c. Toledo: Central S. S., 2.46; Washington St., 5. Wayland: S. S., 1.

OKLAHOMA—\$12.50.

Doby Springs: 1st, on loan, 12.50.

OREGON—\$110.00.

Ashland: on loan, 30. Portland: Highland, on loan, 80.

RHODE ISLAND—\$25.00.

Providence: E. G. King, 25.

SOUTH DAKOTA—\$20.00.

Oacoma: on loan, 20.

VERMONT—\$65.00.

Bristol: 1st, on loan, 40. Burlington: M. R. Englesby, 25.

WASHINGTON—\$158.45.

Ione: Cong'l. Ch., on loan, 12.50. Lowell: Union, on loan, 25. Machias: 1st, on loan, 52. Walla Walla: Zion, on loan, 25. Washtucna: 1st, 43.90.

WEST VIRGINIA—\$1.00.

Ceres: S. S., 1.

WISCONSIN—\$15.00.

Racine: on loan, 15.

WYOMING—\$62.50.

Lander: on loan, 62.50.

TOTALS.

Receipts for Church Building.....\$16,472.36

Receipts for Particular Churches.... 2.40

Receipts for Parsonage Buildings... 2,581.16

Total receipts for the month.....\$19,055.92

Congregational Education Society

S. F. Wilkins, Treasurer - 14 Beacon Street, Boston, Mass.

Receipts for November, 1911

MAINE—\$33.73.

Bridgton: First, 4.57. Lewiston: Pine St., 6. Madison: 19.16. Litchfield: 3. Warren: 1.

NEW HAMPSHIRE—\$7.67.

Alton: 1.25. Claremont: 4.42. Epping: 2.

VERMONT—\$86.73.

Bethel: First, 3. Brattleboro: Center, 50; S. S., 9.23. Bristol: First, 2.90. East Berkshire: Jr. C. E., 5. Jamaica: 2. Jericho: 2nd, 3.48. Middlebury: 4.92. Salisbury: 4.20. St. Johnsbury: Center, 2.

MASSACHUSETTS—\$2,084.00.

Acton: 6. **Amesbury:** Main, 4.83. **Andover:** Friend, 10; Old South, Friends, 22. **Atlantic:** Memorial, 5.25. **Auburndale:** 69.83. **Beachmont:** Trin., 5. **Bellmont:** Plymouth, 3.38. **Berkeley:** First, "Hon." 12. **Boston:** Mt. Vernon Friend, 5; Roxbury Highland, 9.10; Jamaica Plain, Boylston, 3.46; Friend, 15. **Braintree:** Plain, 75; 6.75. **Brockton:** First, 10. **Burlington:** 2. **Cambridge:** Shephard, Friend, 10. **Chelsea:** Friend, 1. **Chicopee:** 2nd, 6.33. **Cohasset:** 2nd, 4.25. **Danvers:** 1st, 24.50. **Dedham:** 1st, 15.84. **Dover:** 1.74. **East Northfield:** Rec. of Christian Work, 8. **Franklin:** 1st, Friend, 10. **Gilbertville:** Trin., 37.65. **Hanover:** Center, 1st, 4.20. **Haverhill:** Center, Friends, 15. **Holyoke:** 1st, 25.45. **Hopkinton:** 9.29. **Housatonic:** Friend, 5; 9.34. **Huntington:** 2nd, 5.25. **Lee:** 54.72. **Leominster:** 34.81. **Medford:** West, 6.28. **West Medford:** Bible School, 5. **Methuen:** 1st, Friend, 5. **Millers Falls:** 2. **New Boston:** 1.40. **North Becket:** 5.60. **Orange:** Central, 12.70. **Otis:** C. E., 2.10. **Oxford:** 14.88. **Pittsfield:** French Evan., 1. **Quincy:** Bethany, 21.64. **Southboro:** 4.78. **South Framingham:** Grace, 14.02. **South Medford:** Union, 4.78. **Springfield:** North, 42.58. **Taunton:** Trin., 20.54. **Waltham:** 1st, 50. **Wellesley Hills:** 1st, 21.05. **Wenham:** 4.90. **Whitinsville:** Arthur Whitin, 400; Edward Whitin, 200; Ch., 312.96. **Whitman:** 1st, 2.79. **Worcester:** Union, 12.68; Friend, 5; Plymouth, 8.35. **Women's Home Miss. U.,** 350.

RHODE ISLAND—\$25.87.

Barrington: 14. **East Providence:** Hope, 75c. **Pawtucket:** Darlington, 1.12; Park Place, 10.

CONNECTICUT—\$627.70.

Chaplin: 5.60. **East Woodstock:** 6. **Ellington:** Y. R. S., 3.50. **Hartford:** Farmington Ave., 225; Wethersfield Ave., 6.50; Warburton Chapel, 13.50. **Lakeville:** 12.25. **Long Ridge:** 3. **Manchester:** 2nd, 15.24. **New Hartford:** North, 14. **New Haven:** Westville, 7.75. **Norwich:** Greenvale, 5; Broadway, 41.10. **North Windham:** 1.68. **Oakville:** 1st, 1.67. **Old Lyme:** S. S., 25. **Ridgefield:** 1st, 14.52. **Seymour:** 8. **South Manchester:** 50. **Stafford Springs:** 10.15. **Staffordville:** 50c. **Stonington:** 1st, 25. **Thomaston:** 10.64. **Thompson:** 4.75. **Warren:** 3.50. **Watertown:** 1st S. S., 41.50. **Windham:** 1st, 16.35. **Women's Home Miss. Union,** 56.

NEW YORK—\$144.44.

Brooklyn: Lewis Ave., 12.10. **Cortland:** 27.06. **Flushing:** Broadway, 2. **Groton (City):** 1. **Homer:** 13.25. **North Pitcher:** 1. **Pitcher:** 1. **Poughkeepsie:** 1st, 50. **Smarna:** 3. **Syracuse:** Plymouth, 16.40. **Utica:** Plymouth, 4.66. **West Bloomfield:** 8.97. **West Groton:** 4.

NEW JERSEY—\$20.37.

East Orange: 1st, 20.37.

DISTRICT OF COLUMBIA—\$1.30.

Washington: Plymouth, 1.30.

GEORGIA—\$0.88.

Baxley: Friendship, 22c.; Mt. Olivet, 19c. **New Lacy:** 8c. **Surrency:** New Home, 12c.; Antioch, 27c.

FLORIDA—\$15.00.

Jacksonville: W. H. M. U. Aux., 15.

PENNSYLVANIA—\$68.31.

Carbondale: 1.40. **Coaldale:** 8.25. **Ebensburg:** 5.15; Friend, 1. **Guys Mills:** 3.25. **Hazleton:** 4.76. **Mahanoy:** Bethel, 2.47. **Pittsburg:** Arlington, 2.70. **Scranton:** 1st Welsh, 6; Friend, 25; Providence, 3. **Taylor:** 3.33. **Williamsport:** W. M. S., 1st, 2.

WEST VIRGINIA—\$3.51.

Huntington: First, 3.51.

INDIANA—\$8.00.

Michigan City: Ger. Im., 8.

NORTH CAROLINA—\$1.00.

Dudley: 1.

OHIO—\$359.37.

Chagrin Falls: 6.22. **Cleveland:** Jones Road, 3.90; Bethlehem, 4.06. **Castalia:** 1.26. **Mansfield:** 1st, 55.25. **Medina:** 1st, 50. **Oberlin:** Friend, 2. **Sandusky:** 1st, 1.89. **Saybrook:** 6. **Toledo:** Wash. St., 3.09. **Twinsburg:** 5.40. **Youngstown:** Plymouth, 10. **Women's Home Miss. Union,** 210.30.

MICHIGAN—\$12.00.

Women's Home Miss. Union, 12.

ILLINOIS—\$1,049.73.

Donations, \$1,049.73; **Legacies,** \$25.

Carpenterville: 1st, 5.17. **Chicago:** Garfield Park, 7. **Harvey:** 3.75. **Homer:** 2. **Oswego:** 2. **Plainfield:** 2. **Rockford:** Friend, 1,000. **Sandwich:** 18.31. **Sterling:** 9.50.

Legacy.

Canton: Est. Mrs. M. J. Law, 25.

MINNESOTA—\$138.33.

Benson: 1. **Biwabik:** 1st, 3. **Cannon Falls:** 1st, 6. **Fairmount:** 1st, 8. **Minneapolis:** Plym., 55.33. **Plainview:** 5. **Winona:** Friend, 60.

IOWA—\$139.07.

Dubuque: 1st, 18.60. **McGregor:** 2.50. **Rockwell:** 10. **Sioux City:** 1st, 31.35. **Van Cleve:** 6. **Woman's Home Miss. Union,** 64.37.

NORTH DAKOTA—\$1.00.

Velva: 1.

SOUTH DAKOTA—\$54.99.

Aberdeen: 4.59. **Ashton:** 1.05. **Bryant:** C. E., 37c. **Estelline:** 5.19. **Hetland:** 5. **Iroquois:** S. S., 37c. **Preston:** 67c. **Ree Heights:** 3.75. **Spearfish:** 7. **Woman's Home Miss. Union,** 27.

NEBRASKA—\$441.11.

Hastings: Ger. Emm., 12.50. **Hemingford:** 7.25. **Omaha:** Hillside, 3.65. **Taylor:** 1st, 2. **Woman's Home Miss. Union,** 415.71.

KANSAS—\$6.65.

Athol: 3.65. **Kansas City:** Central, 3.

MISSOURI—\$313.09.

Kansas City: Westminster, 300. **Lebanon:** 13.09.

COLORADO—\$25.28.

Colorado Springs: 1st, 2.28. **Denver:** North, 6; City Park, 12. **Fort Collins:** Plym. Y. P. S. C., 5.

OKLAHOMA—\$4.00.

Jennings: 1st, 4.

TEXAS—\$6.36.

Dallas: Central, 5.26. **Houston:** 1st, 1.10.

MONTANA—\$5.00.

Manhattan: Friend, 5.

IDAHO—\$10.00.

Boise: 1st, 10.

WYOMING—\$12.73.

Aladden: 10c. **Boulder:** 16c. **Cheyenne:** 7.55. **Dayton:** 25c. **Eden:** 32c. **Green River:** 10c. **Lander:** 1.08. **Pinedale:** 7c. **Shoshoni:** 14c. **South Flat:** 9c. **Wheatland:** 2.67. **Worldan,** 20c.

WASHINGTON—\$24.50.

Odessa: Ger. Emm., 5. **Ritzville:** 1st. Ger., 15. **Seattle:** Prospect, 2.50. **Spokane:** Plymouth, 2.

OREGON—\$3.00.

Hubbard: 3.

CALIFORNIA—\$48.75.

San Jose: 1st K. E. C., 20. **Berkeley:** 1st, 13.75. **Turkey:** Van, Friend, 15.

Donations\$5,783.47
Legacies 25.00

Total\$5,808.47

The Congregational Sunday-School and Publishing Society

Henry T. Richardson, Treasurer - Congregational House, Boston, Mass.

October, 1911

ALABAMA—

Talladega: First, 3.85.

ARIZONA—

Holbrook: S., 2.10.

NORTHERN CALIFORNIA—

Berkeley: North, 7. Fresno: First, 2.40. Lincoln: 7. Oakland: Pilgrim, 7.16. Salida: C. & S., 4. Pulpit Supply, 15. Wood Colony: Coll'n., 3.51. W. H. M. U., 134.03. Total, \$180.10, of which \$134.03 is received through W. H. M. U.

SOUTHERN CALIFORNIA—

Alpine: 35c. Avalon: 38c. Bakersfield: 60c. Claremont: 8.55. Corona: First, 2.75; S., 35. Escondido: 50c.; C. E., 32c. Highland: 4.13. La Canada: S., 10. Lawndale: S., 6.80. Little Lake: S., 3.30. Los Angeles: First, 14.77; Vernon S., 40; East, 2.37; Olivet, 47c.; Pilgrim, 63c. Ontario: 3.15. Pasadena: First S., 23.06; North, 85c. Pioneer: S., 4.50. Redlands: 5.63. Redondo Beach: 75c. San Diego: First, 11.50; Logan Heights, 25c. San Jacinto: 20c. Whittier: S., 15. Friend: 25. Supplies, 90c. Total, \$221.71, of which \$102.66 is C. D. Coll'ns.

COLORADO—

Denver: Third W. S., 3; Boulevard S., 10; Plymouth, 25.26; Villa Park W. S., 2. Grand Junction: 16.30; W. S., 5.30. Greeley: W. S., 5. Longmont: W. S., 5. Montrose: W. S., 5. Supplies, 2.93. Total, \$79.79, of which \$10.00 is C. D. Coll'ns and \$25.30 is received through W. H. M. U.

CONNECTICUT—

Bridgeport: South C. E., 5.46; Park St. S., 10.98. Centerbrook: 1. Chaplin: 5.39. East Hartford: First, 12.51; South, 15. Georgetown: 15. Hartford: First S., 45.07; Park, 18.75; Farmington Ave., 59.67. Kensington: S., 11.90. Kent: 1.73. New Britain: South S., 10.40. New London: First, 19.19; S., 12.32; Second, 86.73. Norwich: Third, 9. Old Saybrook: 3.99. Trumbull: 11. Windsor: 4. Total, \$359.39, of which \$11.90 is C. D. Coll'ns.

DISTRICT OF COLUMBIA—

Washington: First 72.

FLORIDA—

St. Petersburg: 2.81.

GEORGIA—

Columbus: First, 2.50.

IDAHO—

Boise: W. S., 5.

ILLINOIS—

Albion: 20.40. Avon: 2.81. Chicago: Jefferson Park, 9.25; Tabernacle S., 5; South, 7; Bethlehem, Bohemian S., 14.88; Warren Ave., 6.66; Park Manor W. S., 40c.; Bethesda W. S., 40c. Crystal Lake: C. E., 2.50. Dover: 19.70. Earlville: J. A. D., 10. Geneva: 3.50. Granville: 44. Huntley: C. B., 50c. Kewanee: W. S., 75c. La Moille: 6. Loda: W. S., 2. Maywood: W. S., 40c. Oak Park: Sixth W. S., 75c. Peoria: First, 17.50. Pittsfield: S., 5.50. Rockefeller: S., 3. Roseville: W. S., 1. St. Charles: 2.10. Somonauk: W. S., 1. St. Charles: 4.96. Friend: 100. Total, \$291.96, of which \$61.03 is C. D. Coll'ns, and \$9.70 is received through W. H. M. U.

INDIANA—

Portland: Liber Mem'l., 7.

IOWA—

Charles City: W. S., 6. Creston: First W. S., 1. Davenport: Edwards, 26.67. Dickens: S., 8.65. Farmington; 3. Gilbert Station: W.

S., 2. Glenwood: 2.30. Grinnell: W. S., 1.60. Iowa City: 1.25. Lakeside: S., 2. Mason City: 2.70. Mooreland: S., 1.94. Union: S., 10. Victor: W. S., 1.25. Webster City: S., 3.74. Pulpit Supply, 5. Total, \$79.10, of which \$10.65 is C. D. Coll'ns and \$11.85 is received through W. H. M. U.

KANSAS—

Ash Rock: C. & S., 3.25. Atwood: Coll'n., 2.43. Chase: C. & S., 5. Lawrence: Plymouth, 13.90; S., 36.10. Leavenworth: C. & S., 16. Overbrook: C. & S., 14. Pittsburg: C. & S., 6. Plevna: C. & S., 5. Sabetha: C. & S., 40. Stockton: C. & S., 12. Total, \$153.68, of which \$137.35 is C. D. Coll'ns.

MAINE—

Auburn: Sixth St., 1.18. Brewer: First, 1.95. Calais: 12.90. Cumberland Center: 4. Freeport: South, 4. Hampden: 1.80. North Yarmouth: 4. Norway: Second, 4.20. Portland: Woodfords, 4.04; Williston, 42.81. South Berwick: 25.80. Westbrook: 3.24. Total, \$109.92.

MASSACHUSETTS—

Ashfield: 9. Belchertown: 12. Boston: Dorchester, Second, J. J. A., 50; Brighton, 4.88; Dorchester, Pilgrim, 75; Central S., 8; St. Mark S., 3.60; Armenian, 5. Brimfield: 9.45. Brookline: Harvard, 33.32; Leyden S., 25. Cambridge: Pilgrim, 9.45. Chelsea: First, 6.40. Dighton: 10. Erving: 2.60. Everett: First, 7. Fall River: Central, 19.50. Fitchburg: Rollstone, 38.59. Granville: First, 4.84. Great Barrington: Housatonic, 9.63; Friend, 10. Groton: West, 5. Hanover: First, 3.90. Holbrook: S., 25. Holyoke: Second, 100.20. Lawrence: Trinity, 16.30; United, 13. Lowell: Elliot S., 5; Kirk St., 22.75. Melrose: 15.60. Methuen: 7.33. Millis: 4.47. New Salem: North, 1.66. Newton Highlands: 58.30. North Attleboro: Attleboro Falls, 8.45. Northbridge Center: 3. Plympton: 1.57; S., 3.20; Silver Lake Chapel S., 3.36. Reading: 6.81. Somerset: 1.47. Somerville: Prospect Hill, 10. Southbridge: 24.50. Springfield: First, 4.98. Taunton: Union, 1.93. Upton: 2.60. Wakefield: 10.33. Waltham: 6.50. Wellesley: S., 10.72; Hills, 2.23. Westhampton: S., 15. Weymouth: Union, 4.55. Wilbraham: North, 2.37. Winchendon: First, 4. Worcester: Old South S., 29.25; Plymouth, 47.29. Friend, 5. W. H. M. A. of Mass. and R. I., 450. Total, \$1,290.88, of which \$20.96 is C. D. Coll'ns and \$450.00 is received through W. H. M. U.

MICHIGAN—

Athens: S., 6.93. Detroit: First, 25; North Woodward Ave., 21.54. Flint: 5; S., 5.41. Grand Rapids: Second, 4. Hart: 15. Helena: 2.50. Ludington: 56.20. Manistee: S., 25. Pine Grove: 4.85. Total, \$171.43.

MINNESOTA—

Benson: 5. Clearwater: 3. Cottage Grove: 85c. Glencoe: 2.60. Grand Meadow: 1.30. Hancock: 85c. Hutchinson: 1. Lakeland: 60c. Mahanoin: S., 2. Marshall: 5.10. Minneapolis: Plymouth, 73.84; Pilgrim, 12.39; Lyndale, 11.05; Fremont Ave., 10; Fifth Ave., 3.04; Lowry Hill, 1.30; Linden Hills, 2.03; S., 40. Morris: 5.60. Owatonna: 16.57. St. Paul: Plymouth, 4; Park, W. B. G., 1.50. Sauk Rapids: 85c. Wadena: 50c. W. M. S., 3. Total, \$207.97, of which \$3.00 is received through W. H. M. U.

MISSOURI—

Bonne Terre: 5.34; S., 20.15. Breckenridge: S., 5. Iberia: S., 3. Kansas City: First L. M. S., 3.71; Ivanhoe Park L. M. S., 81c.; West-

minster L. M. S., 10.75; Prospect Ave. L. M. S., 44c. Lamar: S., 2. Maplewood: S., 14.54; L. M. S., 1.23. Pierce City: L. M. S., 34c. St. Joseph: Tabernacle S., 30; L. M. S., 1.95. St. Louis: First S., 13c.; L. M. S., 3.39; Aux., 1.13; Pilgrim W. A., 10.92; K. D., 3.15; Hyde Park S., 9; Memorial S., 10; Union S., 5.37; Greenwood L. M. S., 33c. Sedalia: First L. M. S., 1. Springfield: First S., 11.61. Total, \$155.29, of which \$10.00 is a C. D. Coll'n and \$145.29 is received through W. H. M. U.

MONTANA—
Great Falls: 1.75.

NEBRASKA—
Burwell: Dist No. 17, 50c. Comstock: 5.25. Dunning: S., 1.95. Exeter: 2.79. Inland: German, 5. Lincoln: Vine, 5. Naponee: S., 8.41; S., 2.09. Neligh: 14.16; S., 25.84. Ogallala: 2.63. Petersburg: 7.39. Plainville: 20.75. Purdum: S., 4.50. Sutton: S., 10.15. West Point: 8. Wisner: 1.41. Supplies, 1.75. Total, \$127.57, of which \$23.06 is C. D. Coll'ns.

NEW HAMPSHIRE—
Amherst: 1.65. Barnstead: North, 1. Croyden: S., 2. Goffstown: 7.45. Manchester: Franklin St., 35. Marlboro: 3.17. Newcastle: 2.50. New Ipswich: S., 3.50. Temple: 7.65. Tilton and Northfield: 15. Washington: 80c. Total, \$79.72 of which \$7.65 is C. D. Coll'ns.

NEW JERSEY—
East Orange: Trinity, 28. W. H. M. U., 150. Total, \$178.00 of which \$150.00 is received through W. H. M. U.

NEW YORK—
Flushing: First S., 16.79. Middletown: First S., 10. Mount Vernon Heights: S. New York: Camp Mem'l, 4; Christ Church, 12.60. Schenectady: Pilgrim, 3. Seneca Falls: 4. Wellsville: S., 5.57. White Plains and Vicinity: Westchester, 61.17. Total, \$125.13, of which \$13.57 is C. D. Coll'ns.

NORTH CAROLINA—
Charlotte: S., 4.30. Tempting: S., 1. Total, \$5.30, which is C. D. Coll'ns.

NORTH DAKOTA—
Arenia: 1.65. Cando: S., 10. Dickinson: W. S., 3.91. Harwood: W. S., 6.25. Hillsboro: W. S., 5.90. Leipzig: Ebenezer, 79c. Max: 1.05. Medina: S. Mooreton: W. S., 4.25. New Leipzig: 1.18. Overly: 1.05. Tuttle: 6c. Underwood: St. Paul, 1.27. Woodworth: 27c. Total, \$45.63, of which \$10.00 is C. D. Coll'ns. and \$20.31 is received through W. H. M. U.

OHIO—
Akron: First W. S., 5.25; West S., 10. Alexis: W. S., 1.35. Andover: W. S., 3.08. Ashland: 3.71. Ashtabula: First S., 25; W. S., 4.47. Bellevue: L. G., 3.38. Belpre: W. S., 2.44. Berlin Heights: S., 10; L. M. D., 1.14. Brownhelm: S., 5; W. S., 90c. Burton: S., 10; W. S., 64c.; C. E., 45c. Chagrin Falls: 1.25; W. S., 2.10. Chardon: W. S., 78c. Cincinnati: Walnut Hills W. S., 2.70; Y. L., 1.10. Claridon: W. S., 1.80. Clarksville: W. S., 90c. Cleveland: Archwood Ave. W. A., 2.88; C. E., 1; First S., 25.25; W. A., 4.50; Euclid Ave. W. A., 12.20; Y. L., 5; Pilgrim W. A., 9.68; E. Madison Ave. S., 16; W. A., 1; Puritan W. S., 1.40; Bethlehem S., 12; Hough Ave. W. A., 5.31; Highland W. M. S., 1; Trinity L. M. S., 1.80; Denison Ave. S., 11.50; North W. S., 1.12; Glenville W. A., 90c.; Calvary S., 1. Columbus: Plymouth, 3.76; W. S., 2.72; North W. S., 2.52; Eastwood, 6. Conneaut: W. S., 4.60. Cuyahoga Falls: W. S., 3.88; Y. L., 1.20. East Cleveland: W. A., 89c. Elyria: First W. A., 8.10. Fredericksburg: S., 11.54; W. S., 1.08. Gomer: Welsh L. L. S., 54c. Greenwich: 3.20; W. S., 90c. Hudson: W. S., 5. Ironton: 12; W. S., 3.50. Jefferson: W. S., 81c. Kent: W. S., 2. Lakewood: S., 6. Lenox: 4.59. Lima: S., 5.84. Little Muskingum: 47c. Lodi: W. S., 2.70. Lorain: First W. S., 2.70. Marietta: First W. S., 7.40; Harmar W. S., 1.37; Oak Grove W. S., 1.44. Marysville: S., 50c.; W. S., 2.16. Medina: W. S., 3.70. Mount Vernon:

4; W. S., 4.05. Newark: Plymouth L. A., 1.35. North Ridgeville: S., 40c.; W. S., 2.25. Notting-ham: W. A., 1. Oberlin: First, 14.53; Second, 16.78. Painesville: First W. S., 5.98. Plain: S., 2.25; W. S., 2.20. Ravenna: S., 20; W. S., 1.45. Rock Creek: S., 17.75. Ruggles: W. S., 90c. Springfield: First W. S., 1.80. Strongsville: W. S., 54c. Tallmadge: W. S., 4.52. Thompson: L. A., 66c. Toledo: First W. S., 11; Second J. M. C., 90c.; Central W. S., 2.83; Plymouth W. S., 2.05. Twinsburg: W. S., 3.74. Vermilion: 8.40. Wayland: W. S., 45c. Wayne: W. S., 50c. Wellington: W. A., 2.70. West Millgrove: 15c. West Williamsfield: S., 10; W. S., 1.54. Windham: S., 7.03. York: W. S., 1.08. Youngstown: Elm St. W. S., 2.92; Plymouth W. S., 2.24. Total, \$484.03, of which \$62.34 is C. D. Coll'ns and \$257.17 is received through W. H. M. U.

OKLAHOMA—
Gage: S., 60c. Sunny Slope: Friend, 1. Total, \$1.60.

OREGON—
Pendleton: 12. Portland: Hassalo St., 21.85. Supplies, 1.85. Total, \$35.70.

PENNSYLVANIA—
Allegheny: Slavonic, 3. Barryville: 2. Ebensburg: First, 14.28. Meadville: 20. Scranton: Plymouth S., 30. Spring Creek: 2.96. Williamsport: S., 8.75. Total, \$80.99.

RHODE ISLAND—
Central Falls: 4.47. Providence: Beneficent, 29.01. Total, \$33.48.

SOUTH DAKOTA—
Canova: S., 19.49. Milbank: S., 9. New Underwood: S., 2.77. Children's Day Offering, 4.05. Total, \$35.31, which is C. D. Coll'ns.

TENNESSEE—
East Lake: 71c.; S., 5. Total, \$5.71, of which \$5.00 is a C. D. Coll'n.

TEXAS—
Farwell: 2.

VERMONT—
Bellows Falls: 19.23. Brattleboro: West, 3.88. Orwell: 15.69. Thetford: 4.76. Total, \$43.56.

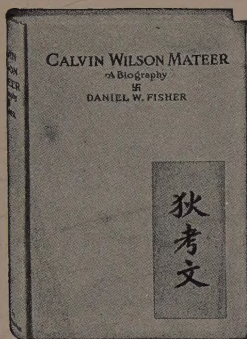
WASHINGTON—
Beverly: 4.20. Peshastin: German United S., 8. Seattle: Pilgrim, 27.50; Brighton, 2.50. Spokane: Corbin Park, 11.05. Sultan: 2.19. Vera: 2.35. Supplies, 19.23. Total, \$77.02.

WEST VIRGINIA—
Ceredo: W. S., 63c. Huntington: W. S., 63c. Total, \$1.26, which is received through W. H. M. U.

WISCONSIN—
Appleton: 25. Arenia: First, 25c. Beloit: First, 41.25; Second S., 18.84. Clinton: S., S. Dousman: Immanuel S., 2.40. Eau Claire: Second, 2.95; S., 9.17. Eland: 1.70. Evansville: C. & S., 12.36; Friends, 14. Fond du Lac: 35.84. Fort Atkinson: 2.50. Galesburg: 1.50. Gay's Mills: S., 2. Hillsboro: S., 3. Kaukauna: C. & S., 10.35. La Crosse: 13. Madison: First C. & S., 28.77. Maine: 1.50; South, 1.25. Milton: 25c. Milwaukee: Grand Ave., 60; Pilgrim S., 15. Mukwonago: S., 9. Neillsville: S., 4.97. Oconomowoc: C. & S., 5. Owen: 2. Rochester: 4. Shullsburg: 1.50. Spring Valley: 5. Star Prairie: S., 3. Stoughton: 93c. Two Rivers: S., 19.80. Walworth: 5. Watertown: S., 17.47. Wheaton: 7.15. Williams Bay: 5. Windsor: Union, 4.20. Apportionment, 230.43. Pulpit Supply, 20. W. H. M. U., 231.29. Total, \$886.62, of which \$103.89 is C. D. Coll'ns and \$231.29 is received through W. H. M. U.

INCOME—
Together Campaign, 52.80; Literature, 25c. Total for the month, \$5,699.91, of which \$642.27 is C. D. Coll'ns, and \$1,444.20 is received through W. H. M. U.

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